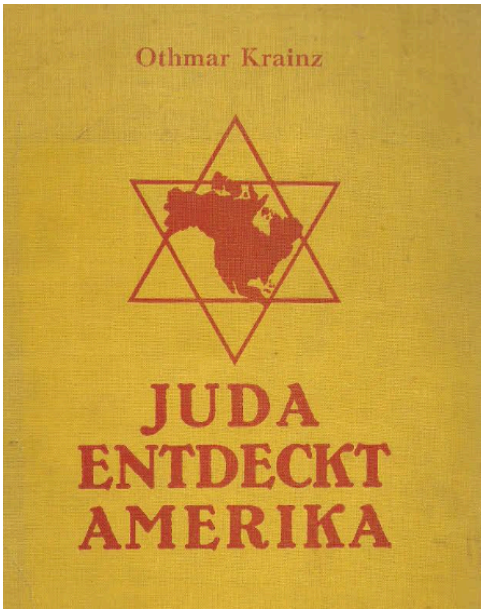
The Jews Discover America



by Othmar Krainz

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Foreword by the Editor

This book brings together a unique collection of material, some of which has never been published before, which is drawn largely from newly discovered primary sources and now being made public for the first time thanks to the collaboration of prominent American figures.
Othmar Krainz, who compiled this unique material gathered from all parts of America into book form, died in a plane crash before the work was completed - as his colleague, I was thoroughly familiar with the material at hand, so I took it upon myself to complete the work with the help of his American colleagues.
The book is not intended to be an encyclopedia of Judaism in America, but merely to demonstrate clearly and unequivocally, based on irrefutable evidence, how the conquest of America by the Jews—from the very beginning to the present day—has taken place.

- Berlin, September 30th, 1938
Getrud Niegisch

The First Jew Arrives in America

Jakob Barsimson leaned against the ship's railing and clung to it with both hands - no storm had yet marred his weeks-long voyage from Amsterdam and, driven by a light, steady breeze, the elegant frigate "Peartree" glided westward, unstoppable, over an endless sea.

Back home in Amsterdam, Barsimson had hesitated for a long time before he could bring himself to embark on the long and not entirely safe journey - for several months, he had discussed almost daily with his friend Jakob Aboaf when the journey should begin and where it should lead; night after night, they sat in the Amsterdam ghetto tavern, filled with thick smoke and the fumes of cheap liquor, and made plans. The prospect of doing good business here grew slimmer by the day, and they therefore pinned their great hopes on the recently founded Dutch West India Company, which had its headquarters in Amsterdam and sourced its goods from New Amsterdam in the New World; however, the company was currently facing very high expenses and was largely dependent on a few more or less reckless financiers.
Jakob Barsimson's father was among those who dared to buy some of the shares being offered at a bargain price, as he hoped that this new venture would still amount to something - Jakob might have forgotten about them had he not now been struck by the idea of emigrating from Amsterdam to the New World.
"They tell fantastic stories about the wealth over there," Barsimson said to his friend Aboaf. "That's where one would have to go to do business."
"Do you want to drown?" asked Aboaf. "Another ship just sank - no, I'm not leaving this land."
But Barsimson would no longer let Aboaf influence his decision; he would simply choose a particularly seaworthy ship and pick a favorable season for the voyage, and then, with Jehovah's help, the journey would surely succeed.
"They say there are savages over there—Indians, cannibals who cut the scalps off anyone they catch. Jacob, you'd better stay here," said Aboaf, downing another shot of liquor.
But Barsimson knew better - although there were no Jews in the colonies yet, he had learned from a Dutch friend—who kept him constantly updated on the New World—that life there was already bearable.

Since the Dutchman was a capable merchant, Barsimson held his judgment in high regard - once, the Dutchman wrote from the colonies:

"At first it was hard until the first houses were built: the forests had to be cut down, the roots dug out of the ground, and the many boulders cleared away until we could finally sow our seeds. Throughout this, we were constantly exposed to bloody attacks by savage Indian tribes and lost many of our best people - and yet, the first harvest was good, and the next one even better."
"Now we have finally reached the point where life is beginning to become more cheerful and beautiful, since high ramparts now protect us against the Indians' attacks - but not all tribes are at war with us; with some, we can even engage in barter.
With pride and joy we look back on our work and know that the hardest part is behind us; our hard and tenacious work has paid off, so that our children will one day have it better than we do."

Barsimson's Dutch friend went on to write of the vastness of the New World, whose treasures still lay untapped, of the rivers teeming with fish, of the vast forests where precious woods grow, and where many rare animals live.

By the time Jakob Barsimson finally managed to persuade his friend Aboaf to embark on the journey together, summer had arrived, and after much inquiry, they chose the tried-and-true, seaworthy ship "Peartree," which, in addition to an extensive cargo service, also carried a number of passengers - only when the sailors assured them that there were no storms in the summer and that no seaworthy ship had ever sunk during this season did they pack their bundles and board the ship one morning.
The "Peartree" had been at sea for several days when it approached the English coast, around which a sharp wind always blows; the frigate began to roll slowly, its bow plunging deep into the foaming waves. Barsimson and Aboaf became seasick, and the latter was overcome by such fear that, when he wasn't suffering from seasickness, he lay whimpering on the floor, praying fervently to Jehovah; when the ship docked at the first English port to take on new cargo, Aboaf fled like a man possessed, without looking back once, at the sight of the wet water.
Jakob Aboaf was probably the first Jew to set foot on English soil four hundred years after the immigration ban - Barsimson never saw him again.

A few days later, the ship set sail again, and Barsimson had, in the meantime, regained his composure and recovered; he came to the conclusion that he had nothing left to lose in the Old World, but could gain everything in the New.
For the rest of the journey, he stood in the same spot on the upper deck every day, leaning against the ship's railing; he gazed ceaselessly into the distance and thought he could make out a dark strip.
"There," he muttered to himself over and over, "lies the Promised Land; there I will become a great, powerful, and rich man."
Time and again, he was reminded of his elderly father, who had fled Spain in 1593 and settled in Holland as one of the country's first Jews - often, when he was a little boy, his father had taken him on his lap and told him again and again the wonderful story of how his grandfather, Roderigo de Triana, had made the first sea voyage to the West Indies with Columbus.

"One day, a Genoese man, Christopher Columbus, announced his plan for an expedition to India - there, so the story went, there were said to be gold, precious stones, and many other treasures in great abundance.
Immediately, some of our wealthiest Jews stepped in to help, and while some gave Columbus the money needed for the ships, others provided him with equipment, and still others supplied the maps and compasses; a few who possessed nothing offered their services to Columbus as sailors, asking for nothing but food; Columbus, who himself possessed nothing, was glad of this inexpensive help and accepted it willingly.
The day of departure was the ninth day of our month of Av, the same day on which, in 586 B.C., our Holy Temple in Jerusalem was destroyed, and on which, in 70 A.D., the Romans destroyed our Second Temple; it was the same day that the King of Spain ordered all Jews to leave his country, and at the same time, the terrible Inquisition broke out with double the force.

On August 3rd, 1492, three fine ships under Columbus's command set out on their voyage of discovery; your grandfather Roderigo recounted that there were at least one hundred baptized Marrano Jews among the sailors - you can imagine that it was a great celebration for us when the three ships returned.
We all stood on the shore and waved to the crew before then gazing in wonder at the strange spoils they had brought back - in the evening, your grandfather recounted the experiences of the voyage.
He reported that in the middle of the vast ocean, the crew suddenly mutinied, as the sailors believed the world was flat and feared they would sail over its edge and plunge into an endless abyss; Grandfather Roderigo, too, was very afraid when no land was still in sight, and himself admitted that they would all have turned back had Columbus not possessed such an iron will - but you had to give this goy credit: he had courage.
He and his goy officers had seized all the weapons so that our people could not get near them; then they threatened to kill anyone who did not carry out the orders given - well, they had no choice but to continue on.
Their perseverance, in the end, was rewarded - it was on our great day of joy, Hosannah Rabbah, when Grandfather stood on the bridge next to Christopher Columbus, who was ceaselessly scanning a certain spot with his telescope; Grandfather looked in that direction too, and what can I tell you, Jacob, he saw land. What a joy! Land, land—he roared and ran like a madman through the ship.
Columbus, however, was a strange man: he set down the telescope, said not a word, and merely bit his lip; a little later, he wiped a tear from his cheek.
And you see, Jacob, it was a Jew who first saw the land, your grandfather Roderigo, and it was on the very day of Hosannah Rabbah - Jehovah had sent us a sign.
Then your grandfather told how our famous Jewish scholar, Louis de Torres, whom Columbus had taken along because he claimed to speak every language in existence, was sent ashore first to negotiate with the natives - as Louis de Torres tried to speak French, Dutch, Spanish, and German with the people, they didn't understand him, but when he began to speak Hebrew, using his hands to help, the natives began to smile and nodded their heads - now they understood everything.
Torres returned to the ship and joyfully reported that the newly discovered territory was populated by Jews; Grandfather Roderigo also said that the inhabitants were Jews, for they too have jet-black hair, hooked noses, and, just like us, dark skin—though even darker, since they walk around naked, and it is very warm over there; Grandfather went on to report that during the return voyage, Louis de Torres wrote a book about the Jewish population of the New World he had discovered.
He had brought us many treasures and curious things; he also brought tobacco, which was so exquisite that we had never tasted anything like it before.
Later, Grandfather went back over there with Columbus, established a tobacco plantation there, and soon had the entire tobacco trade in his hands, and when he returned, he had become a great and wealthy man - you see, Jakob, that is why you must go there too: that is where our people live, and that is where the Promised Land lies!"

Countless times Jakob Barsimson heard this account, which had become deeply ingrained in his thoughts - again and again he saw his father's moist, shining eyes before him when he concluded the story.
Now, on the long journey, Jakob Barsimson was also reminded of a book he had read a few years earlier in Amsterdam, which a wealthy acquaintance had brought from England where it had just been published; the author of this book, which had made a deep impression on Barsimson, was the Englishman Thorowgood, and the book was titled *The Jews in America*, or *Probabilities that the Native Americans*

Belong to the Jewish Race - how compellingly Thorowgood had described in this book that the so-called Indians were nothing more and nothing less than pure Jews belonging to one of the ten lost tribes of Israel.
Barsimson was also reminded of another book that had also deeply moved him - the famous rabbi Mannasse Ben Israel had written it and likewise attempted to prove that the Indians were Jews.
To quote:

"Their faces bear all the characteristics of Judaism, and they are without a doubt a lost Jewish tribe."

At that very moment, as these thoughts swirled through Jacob Barsimson's mind, the frigate was caught by a violent gust of wind, causing it to list heavily to one side; the history of Judaism in America would undoubtedly have taken a very different course had Jacob Barsimson not managed, at that very moment, to quickly grab a dangling rope and cling to it.
"Hold on tight, Jew," a passing sailor shouted to him with a laugh, "we're in for a storm."
Barsimson quickly made his way to his cabin and stayed there until the ship had reached the calmer waters off the American coast; only when land came into view did he return to deck.
After the long journey, the sight overwhelmed him - now he could truly empathize with his grandfather Roderigo and imagine how he must have felt when he was the first to discover land; Jakob Barsimson sank to the deck and fervently thanked his Jehovah for the journey they had survived safely.
Meanwhile, the "Peartree" had slowly turned into the mouth of the Hudson River and sailed majestically, its sails billowing, toward the landing site at New Amsterdam - on August 22nd, 1654, the landing was complete and the journey was over, with the ship's logs showing that Jakob Barsimson's fare had been paid; since he owed nothing, he was allowed to leave the ship unmolested.
He hurriedly jumped down from the landing stage - at last, he had solid ground beneath his feet again, and his joy far outweighed his secret fear of what would happen once the single florin he still possessed was spent; the main thing, he thought, was that he had arrived safe and sound, and the rest would work itself out.

For a moment, however, he paused thoughtfully, as he felt the scrutinizing gaze of a colonist he had encountered fixed upon him - as he flashed through the fate of his fellow countryman Salomon Franco, a shudder ran through him.
Salomon Franco had also undertaken a journey to the New World some fifteen years earlier, but unfortunately for him, Franco had chosen the route to Boston, in the heart of the New England colony, which was ruled by the Pilgrims - no sooner had he arrived than Salomon Franco was arrested by them and deported back to Europe on the next ship; the colonists in that region were very hostile toward Jews and kept a strict watch to ensure that no Jew set foot on the colony's soil.
Barsimson then suddenly remembered the shares in the Dutch West India Company he had inherited from his father - he had taken them along on his journey as a precaution, and this made him a rightful co-owner of this colony: therefore, no one could expel him; this thought inspired him so much that he now pressed on with renewed courage.
First, he wanted to visit his old Dutch acquaintance, who had so kindly written him all the important information about the colony; he would surely give him further advice, and later Jakob Barsimson intended to fend for himself.
Thus, the first Jew had arrived in America.

Mammon, the Jewish God

As he had reason to hope based on their previous correspondence, Jakob Barsimson was warmly welcomed by his Christian acquaintance in New Amsterdam, who assured him of his willingness to help; consequently, just two days after his arrival in the colony, he wrote a letter brimming with exuberant enthusiasm to his uncle, who had emigrated from Amsterdam to Brazil twelve years earlier along with other Jews, led by two rabbis.
In the letters Jakob Barsimson received from this uncle while still in Amsterdam, the latter complained bitterly about conditions in Brazil, which made life unbearable for the Jews and had led them to wish to leave. Now there was only one thing for Jakob Barsimson to do - in the throes of enthusiasm over the friendly reception from his Christian acquaintance, he wrote to his uncle without further ado:
"Come here quickly, all of you; here you will be welcomed with open arms!"
And not quite two months had passed when the French ship "St. Charles" brought 27 Jews from South America to New Amsterdam - these Jews were the original so-called "Jewish Pilgrims."

They, however, brought little joy to the Christian colonists of New Amsterdam, for not a single one of these Jews summoned by Jakob Barsimson possessed even a penny, so that they remained indebted to the captain of the "St. Charles" for the cost of the voyage; enraged by this, the captain confiscated all the clothing and household items his Jewish passengers possessed and auctioned them off, and since the proceeds were still far from sufficient to cover his legitimate claims, he had two Jews thrown into the New Amsterdam prison and held there as hostages until his demands were met - it is understandable, then, that the arrival of the first Jewish "pilgrims" was the talk of the day among the colonists of New Amsterdam.
The citizens of this colony were seized with great indignation and lodged a vehement complaint with the colony's governor, Peter Stuyvesant - in it, they demanded the immediate expulsion of the Jews, including Jacob Barsimson; these demands found a willing ear in Governor Stuyvesant, who was a bitter opponent of the Jews and held, as his deepest conviction, that the colony he had built with so much love and diligence could only flourish in the long run if they were barred from entering; he was proud of his work, which had been created by Christian hands, and he was determined to protect the fruits of the labor of the unspeakably hardworking colonists from such intruders.
But Governor Stuyvesant could not act as he pleased, for he had to adhere to the regulations and directives of the Dutch West India Company - he therefore immediately wrote a letter to them, in which he states, among other things:

"The Jews who have arrived here wish to stay. ... But having learned that they are detested by our magistrates and our people because of their typical exploitation and fraudulent trading methods toward Christians, and since the administration, on the other hand, fears that the Jews, as a result of their innate laziness, might become a public burden, we have, keeping in mind the benefit of our still weak and newly developing colony, deemed it better to gently persuade them to return - we now pray for ourselves and for the well-being of our colony that this cunning race, these hate-filled enemies and desecrators of the name of Christ, will no longer be permitted to disturb and pollute our new colony."

Finally, Stuyvesant requested approval of his decision to deport the Jews immediately - but the Jews, however, were shrewd; they naturally realized immediately that their presence in New Amsterdam was highly unwelcome, and it did not take much ingenuity on their part to see what would now happen to get rid of them; they therefore banded together immediately and discovered that several among them, especially Jacob Barsimson, were shareholders in the Dutch West India Company.
Behind Stuyvesant's back, as shareholders of this company, they wrote to the board in Amsterdam demanding their rights, while at the same time they went to the governor and officially asked to be allowed to stay - he, however, remained firm and remarked:

"If you give the Jews any freedom, it always leads to great harm."

And on March 1st, 1655, shortly before he embarked on a business trip to South America, he issued the following proclamation:

"It has been decided that the Jews who came here last year... must prepare to depart again."

Now the fate of the Jews depended on the Dutch West India Company in Holland.

When Governor Stuyvesant returned from his trip a few months later, the response from Amsterdam had also arrived - the company's board refused to grant Peter Stuyvesant permission to expel the Jews, citing, among other reasons, that many of them were shareholders in the company, and that such a radical step would therefore be unfeasible.
When news of the negative decision from Amsterdam reached the colony, there was great joy among the Jews; they were filled with new hope and confidence, for now they knew they had powerful allies in Holland, and from that time on, a large number of letters went out from New Amsterdam to wherever Jews lived, urging them to come to New Amsterdam.
The Christian colonists were deeply embittered by the Jewish immigration that ensued - we find a letter that the colonists' pastor, John Megapolensis—a close friend of Stuyvesant's—addressed to the Dutch West India Company some time later, in which he vehemently complained about the heavy burden the Jews placed on the colony: the immigrants who arrived in America had no money, had learned no trade, and for the most part they were illiterate, with only a few speaking the local language.
Pastor Megapolensis urgently asked the Company to grant the colony's request to be allowed to deport the Jews again - his letter is dated March 18th, 1655, and reads, in part, as follows:

"We have taken in a number of poor Jews here... and now it is said that more Jews are on their way; this has already caused much complaint and unrest here, for the Jews have no other god but Mammon, and no other goal than to rob Christians of their property and seize all trade for themselves - therefore, we ask you to obtain an order from the directors that these godless scoundrels, who are of no use to the country... be sent away from here again."

Meanwhile, the Dutch colonists fought back as best they could, and Governor Stuyvesant enacted laws that economically isolated the Jews so that they would eventually leave of their own accord: they were not allowed to engage in any trade with the colonists, nor could they own land, become citizens of the colony,

vote nor be elected, or hold Jewish religious services; additionally, they were denied all civil rights, even the right to appear as witnesses in court - in short, they were segregated from the colonists like lepers. Five of them, who apparently had some money, were each assessed a special tax of one thousand florins—intended for the construction of a protective wall—so that the remaining Jews could earn their livelihood - for the first time, they had to take up pickaxes and shovels and work; they would probably have found the construction of this wall easier had they known that it would later become the famous Wall Street, the international center of world Jewry.

King Philip III had enacted even harsher laws against the Jews for those vast territories of South America that were under his rule - in 1598, that is, 50 years before the arrival of the first Jews in New Amsterdam, he issued a strict immigration ban that even denied baptized Jews (all those who had converted to Christianity) entry into the territory ruled by Spain; this ban was thus already directed against the race and not against a faith or a denomination.
The law in question provided for the immediate confiscation of all property belonging to such intruding Jews - if they possessed nothing, they were given a hundred lashes, though in any case immediate expulsion followed; numerous Jews who nevertheless dared to enter Mexico or South America were burned at the stake as a deterrent.
With this, Jakob Barsimson should be regarded as the great hero of American Jewry, since he was the first to break this tight-knit circle and made subsequent Jewish immigration possible.

At first, the Jewish intruders did not have the easiest life, since the laws were enforced very strictly and they could not get ahead - but things were soon to change.
When Roger Williams, a free thinker who had been expelled from his community by the extremely intolerant Pilgrims of Boston and the surrounding area, founded the city of Providence further south of Boston on the shores of Narragansett Bay, in what is now the state of Rhode Island, and placed the entire surrounding region under his more liberal religious principles, there was a noticeable relaxation of the laws regarding Jews.
The colonists' true bulwark against the influx of Jews was the Christian faith, which left no room for any other; meanwhile, the relaxation of the prevailing laws by Roger Williams now benefited not only members of other sects, but also the Jews; this news spread like wildfire as far as New Amsterdam, and within a short time the first fifteen Jewish families were already moving north.
Almost exactly four years later, after the first Jew had arrived in America, they founded their second colony in the fishing village of Newport—ideally situated and well-protected from storms on the eastern shore of Narragansett Bay, which is currently the most important naval base in the United States.
Here, their situation was far better - although Roger Williams' laws were still far from what they aspired to, they enjoyed religious freedom and, with it, greater respect; trade laws were apparently also enforced with much greater leniency.
No sooner had they arrived in Roger Williams' colony than a large number of letters were sent out to the world, informing relatives that Jews could live well there, and once again, a powerful wave of immigrants from all over the world—this time even from Palestine and Smyrna—began to flow into the second Jewish American colony.
This new wave of immigration grew to such an extent that the rest of New England effectively shut its doors to the Jews - Newport, however, had already become a Jewish city, as the prominent colonial leader

Cotton Mather already referred to Newport only as the “common dustbin for the criminals of Jerusalem and the dregs of Europe.”

Nevertheless, some Jews managed to make their way north, even though the Christian colonists fiercely resisted them. They imposed the strictest prohibition on intermarriage between Jews and Christians - for example, it is documented that in 1733, the Jew Isaac Solomon wanted to marry a colonist’s daughter, Mary Todd; this caused great outrage among the colonists, and the authorities refused to issue a marriage license.
Yet the Jews were not deterred by these defensive measures - by keeping to themselves and pursuing their far-reaching goals tenaciously and calmly, shrewdly and unwaveringly, they soon gained a virtual monopoly on the fish trade: for example, a Portuguese Jew, Aaron Lopez, introduced the whaling trade, and within a few years he—who had arrived completely penniless—already owned 30 ships of his own; as a consequence, Aaron Lopez could boast to his fellow Jews that he had brought 40 Jewish families from Portugal alone to Newport at his own expense and settled them there.
Aaron Lopez’s activities were not limited to the whaling trade alone; he also introduced a new type of fuel oil made from whale blubber, as well as candles and soap made from the same product - within a few more years, Aaron Lopez owned a chain of 17 factories that processed exclusively his oil and blubber.
He was also one of the largest slave traders - but more on that later.
Other Jews turned to the liquor trade, and in a short time, 22 distilleries sprang up in Newport.

Once again, something happened during this period that was of great benefit to the Jews - in 1664, English warships appeared off the coast of New Amsterdam, bombarded the city, drove out the authorities, and hoisted the British flag: with that, the colony passed into English possession and was renamed New York.
At first, nothing changed in terms of legislation, for in England the laws against Jewish immigration had once been extremely strict - for nearly 400 years, since 1290, no Jew had been allowed to immigrate to England, and thus the anti-Jewish measures of Governor Peter Stuyvesant were strictly continued by the new rulers.
But King James soon ascended the English throne, and King James, being more liberal than his predecessors, issued a proclamation stating that henceforth, in his realm, “all persons of any faith shall be permitted the free exercise of their religion” - strictly speaking, it was Rabbi Manasseh Ben Israel—the same man who wrote the book on the alleged Jewish ancestry of the Native Americans—to whom the Jews owe their gratitude for the relaxation of England’s harshly anti-Jewish legislation, for it was he who asked Oliver Cromwell to lift the English ban on Jewish immigration and succeeded in doing so.
Thus, Judaism had been placed on an equal footing with all other religious denominations in the English colonies; when news of this quickly reached Newport via the Jewish news network, which was already global even then, numerous newly arrived Jews moved on to New York and Philadelphia, and within a short time, the first synagogue was built in New York, opening in 1682 - thus, the first Jewish community was organized and, most importantly for the Jews, recognized by the state and placed under state protection.

When one recalls the downright miserable circumstances under which the first Jews arrived in America, how close they were to being immediately deported, and how their fate initially hung by a very thin thread, one must admit that they had come an astonishingly long way within 36 years.

But the Jews were not yet satisfied with this, and during this period of history, the name of the first Jewish immigrant, Jacob Barsimson, reappears; it seems that he had achieved great prosperity, and he now played a leading role in the Jewish colony in New York.
At that time, the Jews were very offended that they were not allowed to serve in the citizen's guard, which was supposed to perform a kind of police service - perhaps they were not so much annoyed that they were not allowed to carry a rifle as they were that, in lieu of service, a high special tax of 65 stivers had been imposed on them; they therefore appointed Jacob Barsimson as their delegate to present their case to the New York authorities, and on behalf of the Jewish community, he went to the mayor and demanded that the Jews either be allowed to serve in the guard or that the special tax be waived.
The mayor summarily showed him the door, saying: "The Jews may move elsewhere if they do not like it here."

In the decades that followed, more and more Jews immigrated to the South - in 1733, the founding ceremony of the colony of Georgia took place, and all of Georgia's colonists, numbering 115, had gathered to receive the distribution of land from the colony's founder, General James Ogelthorph; then a ship carrying 40 Jews from Spain and Portugal appeared on the nearby shore, landing right in the midst of the Christian colonists' celebration.
At first, the colonists wanted to chase the intruders back onto the ship immediately, but there was a pastor among the colonists who felt compassion for the Jews and spoke up for them; he reminded them of the sacred duty of Christian charity and managed to ensure that the Jews were allowed to stay - thus, right from its founding, Georgia had a Jewish population of about 30 percent.
It took only a few short years for the Jews to acquire the most beautiful and fertile tracts of land, and consequently the entire area around Savannah was dubbed "Judenland" by the Christian population; it then took only eight years for the enraged Christian population to drive all the Jews out of Georgia.
The hatred had already risen to immeasurable heights, but the actual cause of their expulsion, however, was that they had illegally introduced the slave and liquor trades; now they packed their bags and moved to nearby Charleston, which very quickly became the southern stronghold of Judaism and, at the same time, the center of the slave trade.
Defeats did not hold all that much significance for the Jews, and the history of the American colonies shows, perhaps more clearly than any other, how the Jew knew how to exploit even the smallest advantage to his benefit; if resistance against him slackened even slightly, he immediately took advantage of it to re-establish himself and gather his strength for the next attack on the property of non-Jews.

Jews were still prohibited from trading with the colonists, along with many other rights afforded to non-Jews; since they conducted business nonetheless, it may be assumed that the laws were enforced only very loosely, and that they frequently made use of non-Jewish straw men, for they likely achieved little with the colonists through bribery.
Around this time, the well-known English Navigation Act was enacted, prohibiting foreigners in the English colonies from engaging in trade - the Jews therefore had to acquire English citizenship. We know of two Jews, Aaron Lopez and Isaac Elizar, who were denied citizenship in Newport (State of Rhode Island), and consequently, they went to the state of Massachusetts, where the laws had a loophole and were admitted as citizens there; they then returned to Newport as Englishmen.

During this time, the migration westward gradually began; however, this wave of further migration required a willingness to do hard labor, as primeval forests had to be cut down, rocks blasted and cleared away, and roads and the like built - we know that such work has never appealed to the Jews.
The history of the Jews in America proves that during this early period they preferred to remain in the East, where they made themselves "links" between overseas trade and the North American interior, which, as we see, was being cultivated further and further: while the colonists cut down the trees, hunted the fur-bearing animals, extracted the ore from the earth, and tapped into the land's other riches—the Jews sold them!
Nowhere did the Jew create value, since instead he left that to the colonists - everywhere, however, they sold goods without creating anything new, or they refined old merchandise; the Jews were "merely middlemen who regulated the so-called laws of supply and demand, that is, who derived their benefit from them."
Just how much of a Jewish city New York already was at that time may be evidenced by the fact that as early as 1690, all shipments of kosher meat to the Jewish colonies in Curaçao, Jamaica, and wherever else Jews lived in North and South America originated from New York.

The coming Revolutionary War was already casting its shadow, and it is a matter of record that the Jews established a very well-organized espionage service for the English in the colonies, which laid the foundation for the English Intelligence Service that later became so well known - at that time, this newly founded office consisted exclusively of Jews, 30 of whom were based in London and maintained contact with their fellow Jews in the colonies, most of whom were their relatives.
Ezra Stiles, a well-known colonial leader, reported at the time that he received a visit from an English captain named William August Peck from London, who mentioned that the entire, newly established Intelligence Office was a "Jewish affair"; this office boasted of being "thoroughly informed about everything that is happening in the American colonies."
Jewish historians proudly emphasize that about nine Jews were among the signatories of the Non-Importation Act: this was—and one may assume this fact is widely known—the first blow against English rule in the colonies, for the colonists declared that they would no longer purchase any goods from England; it is revealing to know that the very same Jews who signed this resolution subsequently sabotaged it most zealously by engaging in extensive, highly profitable illicit trade in English goods that they had publicly boycotted.

Reliable sources reveal the areas in which the Jews were active at that time - they were the first to introduce the fur and liquor trade with the Native Americans, which ultimately led to the near-total extermination of this tribe; furthermore, the Jews introduced the slave trade to America.
We read in one of the first advertisements to appear in this region at the time, for example: "For sale by Abraham Pereira Mendes: a lot of able-bodied young Negroes, old copper, coffee, and pepper, etc., some cannonballs and blunderbusses."
It was also the Jews who established the so-called "triangular" trade: the Jews in the West Indies supplied molasses (sugar syrup) to the Jewish liquor distilleries in Newport; these distilleries supplied the liquor to Jewish slave traders in Africa, who in turn lured the Negroes with the liquor and sold them as slaves to the American colonies - but more on that later.
This, then, was the extent of the Jewish influence by the outbreak of the Revolutionary War.

The Jews in the Revolutionary War

The War of Independence laid the foundation for the rise of Jewish influence in America - whereas the expansion of the Jewish community had been hampered in many ways up to that point, all obstacles were now removed.

Up to that point, they had been primarily merchants, trading in everything, and in almost every field where Jews were active, they dominated, if not holding a monopoly: for example, the entire shipping trade to the West Indies, South America, and Africa was in their hands.
Nevertheless, they were not permitted to hold public office until 1737; it was not until that year that a Jew was elected to the New York House of Representatives, yet he was forcibly prevented from exercising this office; many other professions, which are dominated by Jews today, were also closed to them.
In 1740, the English Parliament decided to admit Jews as citizens, and of course, this also applied to the English colonies - nevertheless, the colonists did not seem to be entirely in agreement with the mother country, and in any case, we read that around this time, several Jews were summoned to appear as witnesses in a court hearing but were rejected: a Jew's oath was not recognized.
Until 1776, Jews were second-class citizens in America.

It is not entirely clear how many Jews were in North America at the time of the Revolutionary War - while the total population numbered around three million, contemporary Jewish historians claim that 3,000 Jews lived in the colonies at that time; however, since there is no evidence to support this claim, one might just as well say there were 30,000, which would undoubtedly be closer to the truth.
It is indisputably established that the major Jewish strongholds were Newport in the north, New York and Philadelphia in the east, and Charleston in the south, and that more than half of all Jews residing in America at that time lived in and around Charleston.
Until 1776, they were not permitted to serve in the militia, and reports from that time indicate that the colonists refused to live with them in the same barracks "because the Jews were repulsive to them" - it was argued, therefore, that one could not expect the colonists to serve alongside them, and thus, there were no Jewish soldiers until the Revolutionary War.
No sooner had the Revolutionary War broken out than something wonderful happened! Suddenly we find about 40 Jews wearing the colonists' uniforms - the most astonishing thing about this is that more than half of these Jewish combatants immediately became officers; indeed, reports indicate that of the 24 Jewish officers, as many as 4 held the rank of lieutenant colonel, 3 the rank of major, and "at least 6" that of captain!
The records of the Revolutionary War make no mention of a single Jewish casualty; on the other hand, we learn that the Jewish officers consistently held positions in supply distribution, army procurement, quartermaster departments, and paymaster offices - for some reason they wielded incredible power in Washington's army, for this army was likely the first to allow Jewish soldiers not to perform duty on Saturdays and Jewish holidays!
If we assume Washington's entire army numbered 300,000 men, then Jewish participation in the Revolutionary War was slightly more than one-hundredth of a percent (40 Jews in all!) - if today's Jews were correct, however, in claiming that there were indeed only 3,000 Jews in the colonies at that time, then only slightly more than one percent of them actually enlisted in the army: what did the others do?

First, they bought up food supplies, and here one has to give the Jew credit for seeing further than the Aryan when it comes to profit opportunities and practically sensing these things - thus, the Jews had easily calculated that with an English blockade of the coast and the great demands placed by an army, food supplies would soon become scarce.
And so it was! A massive demand set in, and when prices had reached a downright fantastic height, the Jews began to sell; similarly, they also took advantage of the great salt shortage, and likewise, they had a firm grip on almost the entire hay and oat trade for the army's horses; the Jewish quartermasters and supply officers of the army, of course, ensured that everything was purchased from their fellow Jews at the highest possible prices.
They also engaged in a brisk black market trade in banned English goods, and since there was hardly any substitute for these goods, they always found buyers.
A Jew in Rhode Island, who, like many of his fellow Jews, ran an extensive black market trade in English tea, was publicly branded and had all his property confiscated; another Jew, Isaac Hart, however, received a significantly harsher punishment after being convicted of smuggling banned English goods - he was first shot by a mob of outraged colonists and then sent to his death with 15 bayonet stabs and blows from rifle butts; Moses Hart met a similar fate for the same offense.
Jewish historians themselves must admit the accuracy of these facts - today, however, American Jewry claims that "almost all" of the Jews living at that time had stood "loyally and bravely on General Washington's side"; one could understand this if it had actually been the case, for the legislation that restricted the Jews was predominantly of European origin, while the principal rights and privileges granted to the Jews in America arose from the Revolution.

It is known that many Jews conducted a brisk trade with both warring armies simultaneously - often, when the English offered them more money for the goods, they flatly refused to supply General Washington with the food his army so desperately needed, instead delivering it to his enemies; likewise, he received no goods unless he could pay in cash.
The Jew David Franks in Philadelphia initially sold food at exorbitant, usurious prices to both armies, but since the English apparently offered more, he supplied his goods to them; by all accounts, however, David Franks was not content with the food trade alone, for we read that he also acted as a spy for the English and was therefore arrested several times by the colonists; finally, he was given a 24-hour deadline within which he had to leave Philadelphia.
Many Jews immediately switched professions in response to the new opportunities for profit - for example, we read that Aaron Lopez, until then the major fish merchant and oil manufacturer in Newport, suddenly began supplying gunpowder to the government troops and chartered 30 of his ships for a high fee; after all, he had no other use for them, since the English warships had made overseas trade nearly impossible.
We see, then, that the Jews knew how to exploit the colonists' plight to the utmost in every field - there was also, however, another lucrative sphere of activity opened up for them: no sooner had they amassed money through usurious prices than they turned around and lent it back to Washington's government at high interest rates; this highly profitable cycle during the Revolutionary War effectively handed the money trade almost entirely over to the Jews.
According to Jewish records, the principal financiers during the war were: Haym Salomon, Joseph Simon, Benjamin Levy, Bernard Gratz, Benjamin Jacob, Hyman Levy, Jacob Hart, Isaac Moses, Philip Mines,

Cohen, Pollock, and others - almost all the money that General Washington so urgently needed to equip, feed, and clothe his army passed through their hands.
Curiously, the colonists' Secretary of the Treasury, Robert Morris—who by the end of the war was one of the richest men in the country—had the weakness of favoring almost exclusively Jews when conducting financial transactions for the government.

David Salisbury Franks, one of the Jewish officers of the Revolutionary War, also deserves mention; the Jews, in fact, regard it as a great heroic deed that Franks publicly insulted the King of England shortly before the outbreak of the Revolution and was placed under arrest for several days as a result.
They were proud of him because he was one of Washington's "active" officers; however, he had, in fact, held the position of paymaster for the American garrison near Montreal, and yet strangely enough, he did not stay there long - he was eventually drawn to General Benedict Arnold, who, as is well known, betrayed Washington and deserted.
General Arnold had established an extensive espionage network, and David Salisbury Franks, who is celebrated in Jewish historiography as one of Washington's most outstanding "collaborators," became General Arnold's adjutant during this time.
Franks was likely the only person in his circle to enjoy General Arnold's unconditional trust, for he entrusted his wife, née Schippen, to him alone when he was away; he was his closest associate and belonged to his innermost circle of family.
When Arnold became a traitor to General Washington, Franks naturally found himself in a difficult position, though understandably, no one could simply believe that he knew nothing of Arnold's machinations - at first, he was expelled from the army and stripped of his rank, but Arnold later interceded on his behalf in a letter addressed to General Washington; probably with the help of his Jewish friends, who had by then become very powerful, Franks succeeded in being rehabilitated, whereupon he entered the diplomatic service.
Although General Arnold is portrayed in American schoolbooks as the archetypal traitor, with all the reprehensible characteristics of such a figure, it is precisely today's American Jews who passionately defend this traitor - they claim that he was essentially just upset because General Washington did not promote him, and that this was the sole reason he "made contact" with the British: we find not a single word in the books of the various Jewish historians about a reprehensible, vile act of treason at a time of greatest need.

But the Jews did have a "hero" of their race in the Revolutionary War: Haym Salomon - a monument was erected for him in New York a few years ago, and he is celebrated by the Jews as the great "pioneer," whose significance in the Revolutionary War places him on an equal footing with George Washington; when reading the books of recent Jewish historians, one must even conclude that the colonists' Revolutionary War could not have been brought to a victorious conclusion at all without Haym Salomon - however, his significance has only been exaggerated to enormous proportions by the Jews in the last 20 years.
They tell us the following about him: According to authentic documents that have since been discovered and based on a diary, Haym Salomon was "the Jew behind the Revolutionary War," that is, the man who provided the funds for victory; he "noblely sacrificed" his entire fortune for General Washington's lofty ideals and never received so much as a penny in return from him or from the Republican government.

In total, he gave $658,007 and 13 cents, a colossal sum for that time; he also lent large sums to the "impoverished statesmen" so that they might "be freed from daily worries and devote all their strength and time to the great goals of the Revolution."
He was, so the Jews claim, already on the closest of terms with all the famous statesmen of the time right from the start of the Revolutionary War - thus, he also lent money to General von Steuben, Thomas Jefferson, Madison, Monroe, Mercer, and Lee.
But who was Haym Salomon really: where did he come from, and what did he do?
We consult other history books and find that Haym Salomon was a Polish Jew born in Lissa; while still very young, presumably at the age of 17, he set out on a journey and traveled through many countries in Europe, and he had reached the age of about 33 without having felt even the slightest of the American colonists' great yearning for freedom; we know that he was in New York a few years before the outbreak of the Revolution, and that, like the other Jewish immigrants, he set foot on American soil completely destitute.
His name first appears in the war chronicles after the English had occupied New York - we read that Haym Salomon, along with several other Jews reasonably suspected of espionage, were thrown into prison, but no sooner had Haym Salomon been imprisoned by the English than he offered his services to them: from his travels, he understood some German and was therefore able to serve as an interpreter at the supply and material distribution center for the Hessian mercenary troops, whom the English, as is well known, employed.
But he did not stay there long - surely driven by the urge to better capitalize on the economic opportunities the war had created, he sought to enter the colonists' territory by any means possible, for that was where the greatest earning potential lay; it is likely that he now offered his services to the English as a spy, for we read that he was allowed to pass unmolested through the English lines and enter the colonial territory, while leaving his wife and child behind in English New York with sufficient provisions.
When Haym Salomon arrived in Philadelphia, he didn't have a penny to his name, and we can only speculate about what happened next, for the next thing we hear about Haym Salomon—even from his Jewish biographers—is that exactly two years after his arrival in Philadelphia, he lent the colonists' republican government roughly half a million dollars.
How was this even possible? Well, we know that through "good connections" he managed to secure a position with the then-French consul in Philadelphia, where a great deal of money passed through this them to General Washington; since Haym Salomon also had an extensive network of relatives in Europe, he was soon in a position to offer short-term loans from Europe at usurious interest rates.
It is a fact that he lent some money to a few truly impoverished statesmen, and while we cannot confirm this, we can reasonably surmise that these men were unable to repay the debt within the prescribed time and that Haym Salomon subsequently applied a little pressure to secure valuable benefits in the form of supply and loan concessions in lieu of the unpaid debt.
Soon afterward he became a financial advisor to the French ambassador and then an intermediary for the treasurer of the French army; he built up a brisk trade in bills of exchange, buying and selling European stocks and government bonds issued by France, Spain, Holland, and others - before long he was managing enormous sums.
Just how much of this money stuck to his hands can be seen from the fact that within barely two years he had become a fabulously wealthy man; his "genius" consisted largely of brilliant connections to influential men who passed these lucrative deals on to him, as the diary of the Republican "Treasurer" Robert Morris reveals that he conducted "seventy different transactions" with Haym Salomon.

So that was Haym Salomon, the great, selfless, and noble comrade-in-arms of George Washington, the pioneer and hero of American Jewry!
It is interesting to note that Haym Salomon was so thoroughly exposed in 1931 that little remains of his "fame" - Dr. Max J. Kohler, a leading figure in contemporary American Jewry, published the pamphlet "Haym Salomon, the Patriot, Money Changer, and Money Lender—His Real Deeds and the Exaggeration Thereof" in April 1931: in this pamphlet, Dr. Kohler states that, according to reliable findings, Haym Salomon did not lend a single penny to George Washington's Republican government!

"Haym Salomon neither lent money to the American Republic nor did he ever claim to have done so—which, as is well known, is the main reason for his fame today."

Dr. Kohler further explains that all these fantastical tales about Haym Salomon emerged about 100 years later, specifically through his descendants; they are to be blamed for "the fraudulent fabrication of evidence", as they allegedly conjured up "authentic" documents and were guilty of nothing less than "criminal distortion and concealment of facts."
Although the brochure by the Jew Dr. Kohler was published at the time primarily as a protest against the erection of a monument to the Jew Haym Salomon, the Jews calmly continued to collect funds for its construction and eventually erected the statue amid great festivities; meanwhile, Dr. Kohler's pamphlet has been completely buried under a flood of newly published Jewish history books that further exaggerate the significance of Haym Salomon.
If what the Jews say about him were true—that he lost all the money he had lent to George Washington's Republican government—then Haym Salomon would surely be the first and only Jew in world history to have issued a war bond without ever getting his money back - we know, for example, that three Jews of that time—Mines, Cohen, and Pollock—who also lent money at high interest rates to Washington's government, had it promptly repaid to the last penny, yet Haym Salomon, if he really did lend it, is said not to have gotten it back?
His descendants have filed various lawsuits against the American government to recover the money their ancestor allegedly lent; however, these lawsuits have always been dismissed - we leave it to the reader to discern the true character of Haym Salomon from these grotesque contradictions, though in any case, we know that the once penniless Polish Jew possessed a great fortune by the end of the Revolutionary War!

The Jews Want to Make Hebrew the Official Language of America

If one were to believe the Jews, then throughout history those great minds in every field have been either full-blooded or half-Jewish - according to them, behind every significant event or discovery there was always, somewhere and somehow, a Jew who had "actually done it himself" or at least "managed" it; that is why it comes as no surprise at all when we learn from the Jews that the entire discovery of America was a Jewish affair—indeed, that even Christopher Columbus was a Jew.

Every schoolchild in America has hitherto believed that Christopher Columbus was an Italian who was born in Genoa; it has, however, been left to today's American Jews to provide the "proof" that history, insofar as it was not written by Jews, has been a lie up to now.

"Columbus," they say, "was a Galician Jew; his parents emigrated from Poland to Liguria in Italy, and the family was later baptized" - Columbus would thus have been a Polish Jew and would have been named Cristobal Colon; furthermore, it is known that Columbus did not speak a word of Italian, while others point out that members of the Colon family were later executed as Jews by the Inquisition in Spain.

The Jews in America then present their "definitive proof" by citing statements made by Columbus and his son - they consider it significant that Columbus once wrote about himself:

"I am not the first admiral in my family. Let them give me whatever name they wish: when all is said and done, David was the wisest king, first a shepherd and later elected king of Jerusalem; I am a subject of the same God who raised him to such honors."

The Jews regarded these words as a self-confession proving Columbus's Jewish ancestry.

A statement by his son is also presented as such confirmation: he once wrote that his ancestors came from Jerusalem and were of royal blood.

The fact that in Columbus's time people thought and spoke exclusively in terms of the Old Testament, that all of life revolved around the Old Testament, and that therefore such and similar statements from Christian lips must be viewed solely from this perspective, is deliberately left unmentioned by the Jews - in contrast, what the famous American history professor Henry Vignaud wrote about Columbus is nonetheless highly significant: he described all claims and so-called "lines of evidence" that Columbus was a Jew as ridiculous.

The fact that some people named Colon were burned as Jews in Spain is far from proof that the Genoese Colon family was Jewish; likewise, the claim that Christopher Columbus came from Galicia is a pure figment of the imagination, and furthermore, it is established—as various other historians attest—that Columbus had blond hair and an unusually fair complexion.

When one hears further from contemporary American Jews that not only was Columbus a Jew, but so were those who are said to have made his voyage possible—the financiers, cartographers, equipment suppliers, etc.; that his crew consisted of "90 to 120" Jews; that the land was first sighted by a Jew, that the first person to set foot on this land was a Jew, and that, ultimately, the entire Native American population of the newly discovered territory were also Jews—namely, "a lost tribe of Israel"—then one is certainly surprised.

The American Jews of today also tell us something that has remained unknown to us until now: that the Hebrew language was regarded as a "sacred language" among the non-Jewish colonists; that they gave the English king, who was very unpopular among the colonists, only the name "Pharaoh"; that they referred

to the perilous ocean only as the “Red Sea”; that the western part of the country was known to them only as the “Desert”, and—it is hard to believe—that General George Washington and Adams, the well-known Founding Fathers of the American Republic, were called only “Moses” and “Joshua”!
It must be readily admitted that the early Pilgrims were thoroughly Old Testament in their outlook and that they adopted various Jewish (biblical) customs—for example, not drinking milk when they ate meat, frequently circumcising male offspring, and incorporating countless biblical expressions into their daily lives - but what does all this prove: that the Pilgrims were Jews, perhaps? Not even the Jews would claim that, for they still harbor a burning hatred for the old Peter Stuyvesant, who, after all, held back Jewish rule in America for several decades - or did the Jews have a vague suspicion that one day someone might discover the role they played in the slave trade and in the trade of liquor and weapons with the Native Americans?

It is nothing short of a revelation when we hear from contemporary American Jews that, allegedly, before the Revolutionary War broke out and the colonists’ hostility toward the English reached its peak, a “large portion” of the colonists demanded that the English vernacular be replaced by Hebrew - this is what Jewish historians of recent times claim in all seriousness in a whole number of newly published books!
But that is not all: every child in America has hitherto believed that the American Constitution, of which certain circles in the United States take such pride, was the product of the Founding Fathers, and that the entire structure represents a logical continuation of the previous English system of government, fused with local adaptations necessitated by different living conditions; the fact that the most prominent American scholars in this field—and even none other than the celebrated scholar Woodrow Wilson—have established this as a fundamental fact does not bother the Jews in the least.
It is the Jews who simply claim that the main features of the American Constitution are of Jewish origin and were proclaimed by Moses several thousand years ago - for example, the Jews describe the equality of all citizens as an invention of Moses, which was adopted from him into the American Constitution; as the Jewish authors Masserman and Baker write in their book *The Jews Come to America*:

“The initial structure of the American government was, in all its essential features, exactly modeled after that which the Jews established under the great lawgiver Moses; the roots of American life and the American government go down into the deep, rich soil of Judah until, far below, they become one with the Law of Moses and the wisdom of the prophets.”

Furthermore, the Jews attach great significance to the fact that the colonists almost exclusively gave their children Old Testament first names, such as David, Abraham, Rebecca, Ruth, etc., and that this is still partly the case today among their descendants - but that proves nothing, for the Jews in Germany, for example, also liked to name their children Siegmund and Siegfried.
For the Jews, this idea seems to be an important link in the chain of building their power - the people must have respect for the Jews and they must be kept friendly toward Jews if Jewish power is to flourish and the ultimate goal is to be achieved - but what is this goal?
Pastor Madison C. Peters, for example, gives us a small glimpse of this:

“We cannot believe that Zionism represents the final solution to the Jewish problem - America, and not Palestine, is gradually becoming the Jewish Mecca; America is the Zion from which the law will emerge.”

The Jew rarely acts without a specific purpose, and this is no different in the matter of Christopher Columbus - why, after all, was it so important to the Jews of America to "prove" that Columbus and all his helpers were Jews?
The well-known American rabbi Dr. Lee J. Levinger offers us some insight into this in his "History of the Jews in the United States" when he writes:

"It seemed to have prophetic significance that Jews helped discover America from the very beginning; in doing so, they helped find the land that would one day become their refuge and new home."

Just how much this prophecy has already become a reality can be seen from the remark by the Jewish authors Masserman and Baker, who today have the courage to assert that "an America without Jews is unimaginable" and that the importance of Jews in America cannot be overestimated!

Liquor and Slaves

The numerous restrictive prohibitions imposed by Governor Peter Stuyvesant—which, as is well known, were carried over by the subsequent English rule—initially made it difficult for Jews to gain a foothold in the economic life of the colonists; they were therefore forced to look for another sphere of activity, and they soon found it in the areas controlled by the Native Americans - the laws enacted by Peter Stuyvesant, as strict and relentless as they were, had failed to include provisions designed to protect the Native Americans from the Jews; they were not expressly prohibited from trading with the Native Americans, and thus, they found an opportunity to thrive there.

It did not take them long to discover that trading with the Native Americans was not difficult - like all unspoiled indigenous peoples, the Native Americans were simple-minded and gullible, and therefore easy to take advantage of: experience has shown that such peoples have always been—and continue to be—the most lucrative clientele for the Jews.

Colorful, worthless glass beads, the cheapest textiles, earrings, bracelets, all sorts of tin jewelry, etc., were exchanged for the most precious and rarest furs; the American Jews received this worthless junk from their relatives in Europe, and they shipped the many valuable furs back to them, which soon secured the Jews an outstanding position in the global fur trade.

The very first person to come up with this highly lucrative idea was the Jew Hayman Levy, who became a master at deceiving the Indians and taking only the most valuable items from them.

One of Hayman Levy's non-Jewish employees was John Jacob Astor, who beat furs for a dollar a day until he was able to strike out on his own - it is well known that Astor, as a fair-minded merchant, adopted trading methods that provided the Native Americans—who were already becoming increasingly civilized in various regions—with agricultural tools and clothing, as well as better weapons and traps for hunting fur-bearing animals and other necessary everyday items; Astor's trading methods were praised as honest in comparison to those of Hayman Levy and other Jewish fur traders, and he was highly regarded by the Native Americans as a merchant who never took advantage of his partners or ruthlessly overcharged and exploited them using the methods typical of Jewish traders.

Among Hayman Levy's employees was also the Jew Nicholas Low, who worked as a clerk in the office - in this capacity, he came into closer contact with the Native Americans, and he soon became so well-versed in their ways that he was able to incorporate an entirely new line of business into trade with the Native Americans: the trade in rum!

The Jews had gradually established a leading role for themselves in Newport in the rum, schnapps, and liqueur trade, and their 22 schnapps distilleries soon began to play a highly undesirable role for the colonists, who, as is well known, were teetotalers.

It was Nicholas Low who soon discovered that the Indians, who until then had been completely unfamiliar with alcohol, could be "trained" to become the largest consumers of schnapps and rum - at first beginning by giving rum to those Indians with whom he came into personal contact at every opportunity, who were initially suspicious and cautious, the Native Americans quickly grew accustomed to the new drink, which they called "firewater," and eventually there was no dissuading them.

To the secret delight of the Jewish liquor suppliers, one Native American tribe after another succumbed to this vice - thus, a noble and proud warrior people soon became a wild, unruly bunch of drunks who were ultimately willing to give away their last possessions just to get rum, which the Jews no longer gave them

for free, but sold at high prices: the Jewish distilleries in Newport had created a market for themselves that could not have been better or more profitable.
Benjamin Franklin, too, often complained bitterly about:

"...these unauthorized traders who seek to attract the Indians and their trade with rum and other spirits, which all savage peoples so eagerly desire."

In one of his writings, Franklin emphasizes the complete lack of any laws or regulations regarding trade with the Indians, which "has hitherto been conducted entirely on the basis of honor" - it hardly needs adding how the Indians may have fared...
From then on, entire caravans, laden with rum, journeyed into the territories inhabited by Indians and returned with sable, otter, marten, ermine, and other precious furs - thus, Nicholas Low, like his former boss, Hayman Levy, and another Jewish fur trader, Joseph Simon, established a trade that contributed significantly to sealing the tragic fate of the North American Indians, but brought the Jews immeasurable wealth and growing power.
Entire Indian tribes were driven to utter madness by the rum - in this wild, irresponsible state, they first waged war against one another; then they suddenly raided settler villages, violated the peaceful agreements with their white neighbors, and, in their senseless drunken frenzy, launched bloody raids, which in turn triggered fierce resistance from the suffering settlers - the result was outright wars of extermination waged by the colonists against these Native American tribes, driven to complete irresponsibility by drunkenness, who just a few years earlier, before the Jews introduced them to alcohol, had lived alongside the whites in peaceful coexistence: the Jew Nicholas Low, with his first cask of Newport rum given to the Indians, opened one of the most shameful, vile, and bloodiest chapters in American prehistory.
And yet, this was only the prelude to an even more reprehensible trade that would soon shake the entire structure of the future North American Union to its very foundations.

America, like any other undeveloped territory, suffered from a severe labor shortage immediately after the first settlements were established - while there were plenty of entrepreneurs, for every colonist was one, there was a lack of people to do the hard labor.
At first, every settler felled the trees himself, laboriously pulled the roots from the ground with his own hands, hauled boulders from the fields, and tilled the soil; soon however, the estates grew larger, creating an ever-increasing shortage of farmhands and maidservants, and with the increasing settlement of the southern states of the North American Union, the labor shortage grew immeasurably.
In these southern states, vast, fertile tracts of black soil lay undeveloped, just waiting for the hands of the planter who would bring them to life - tobacco, rice, sugarcane, and cotton required large fields to grow, as well as the careful tending of many hardworking hands to thrive.
The plantation owners soon realized that without workers, there could be no entrepreneurs - but where was the labor to be found?
At first, they turned to the many destitute Europeans who wanted to emigrate to the American colonies but lacked the necessary travel funds; they were advanced the cost of the journey and forced to work off the debt for a period of five years or more as laborers or overseers in the colonies, yet this still did not provide enough workers; the demand was too great.

In England, prisons were opened, and convicted prisoners were offered their freedom if they agreed to perform labor in the colonies for a certain number of years, depending on the length of their sentence; many of these inmates in English prisons accepted the offer and were shipped to America, yet even these transports were nowhere near sufficient to meet the ever-growing demand.
Later, the practice shifted to shipping prisoners of war from Europe to America as forced laborers - countless Scots captured on the battlefield of Dunbar were brought to America in this manner, and Royalist prisoners from the Battle of Worcester followed the same path; likewise, many rebellious Catholics who had risen up against English rule were shipped to America for forced labor, and around this time, many impoverished Germans also went to Pennsylvania, where they initially performed forced labor until they were able to establish an independent livelihood.
This system of supplying new labor was highly flawed - as soon as these forced laborers who had arrived in America in this manner had served their prescribed number of years, they were set free, received in most cases a full set of equipment and tools, and then became colonists themselves; soon they had reached the point where they themselves needed laborers.
Added to this was the fact that Europeans were not suited for work in the Southern states, and they were not up to the particular demands of the land: the vast, swampy areas where rice grew bred the dangerous malaria-carrying mosquito, and the tropical fever claimed numerous lives among the newly arrived Europeans; for others, the intense heat was unbearable.
This situation was particularly dire in the West Indies - but there, however, numerous Jewish plantation owners had brought in Africans from Africa, who proved to be very capable.

Now, in North America, people likewise came up with this unfortunate idea of bringing additional laborers into the country from other, more southern parts of the world; eyes turned to Africa, from whence the black people of the West Indies had also come, and in 1619, a ship brought the first 20 Black people from Africa to the state of Virginia.
These Negroes, however, were not slaves, nor were the subsequent Negroes whom the West India Company later brought to Manhattan (a district of present-day New York) - like their white predecessors, they were indentured servants who, after a certain number of years, were granted full freedom and permitted to settle as colonists.
But the directors in Holland and England who ruled over the colonies—among whom were many Jews—sought only profit; they were members of joint-stock companies whose sole aim was to extract as much as possible from America, and they had no laws to protect the white race, nor any ethical or moral scruples.
The newly introduced Black laborers were immediately in demand and favored: his very physique made him perfect for the heaviest labor; he could wade year in and year out through the swamps and the wet mud of the rice fields, tend the endless tobacco plantations, without suffering any harm from the scorching heat of the sun; he was also immune to malaria and other tropical diseases.
It is extremely revealing to note here that from the very beginning, black workers were treated as equals to Jews - neither Jews nor blacks had civil rights, and virtually everything was legally forbidden and denied to both: blacks and Jews were initially completely excluded from the colonists' society.

With the arrival of the black worker, a solution to the difficult labor problem finally seemed to emerge - people were willing to let the Negroes work under very favorable conditions, and the number of years

they had to spend in forced labor was precisely determined as repayment for the cost of the journey: that was a thoroughly fair exchange.
The Negro fared much better in America than in Africa - after five to ten years, he was a free man with his own property, and his children no longer knew the drudgery of forced labor.
When Antão Gonçalves brought the first black people to Portugal as a curiosity—it was in the year 1441—he could hardly have imagined what terrible misfortune he had thereby caused - he brought them to his homeland as pagans who would have to be converted to Christianity, and when Spain then began sending many of these black pagans on to the West Indies as forced laborers—albeit still under state supervision—they were first brought to Spain and—baptized!
The Spanish government suddenly needed money urgently, and to obtain the necessary funds, it granted a private company the permission to sell baptized Africans from Africa to the West Indies - that was new! But essentially it did nothing other than, in exchange for a fixed compensation, hand over to others what it had previously managed itself, with all the restrictions in place at the time that stipulated that laborers should only be transported to areas where they were urgently needed in exchange for appropriate monetary compensation; the government, so to speak, merely handed over an agency or a representative office, an "Asiento," as it was called.
Here we are introduced to two so-called German Jews who had good connections to the Spanish court and knew that the Spanish government was in financial straits; we may also assume that they were fully informed about the severe labor shortage in the West Indies, for numerous Jewish plantation owners were based on these islands, and moreover, the Jewish intelligence network was already global at that time. These two Jews, Eynger and Sayller, sensing a good business opportunity, therefore offered to relieve the Spanish government of its financial distress if they were granted the right to trade in black laborers; after some hesitation, and after the Spanish government had ensured through precise contractual restrictions regarding the sale prices of the Negroes that the sale of black people would not become a usurious trade, the Asiento was granted to the two Jews at the end of the 15th century in exchange for a payment of 20,000 ducats, though they were required to commit to selling no Negro to the West Indies for more than 40 ducats; similar Asientos were later granted by the Dutch and English as well to supply their colonies with new labor.
Thus, until the year 1661, there was no slavery whatsoever in the North American colonies; furthermore, the colonists' beliefs were opposed to the introduction of slaves, and among the Quakers, there was even a written prohibition against it when slavery later emerged everywhere.

As evidence of how the colonists viewed slavery and the closely associated rum trade some 70 years after their introduction, the colony of Georgia may be cited - it was founded with the express stipulation that "slaves, rum, and Papists" were prohibited within its territory; now, however, we know that Georgia had a Jewish population of 30% right from its founding, a figure that, incidentally, rose to 50% after only a few years: how, then, fared the valiant founder of this colony, General Ogelthorpe, in his fanatical campaign against the Jews?
No sooner had the Jews been generously granted entry into the colony of Georgia than they expressed the greatest dissatisfaction with the laws enacted by Ogelthorpe, nor did they care for the hard labor; they wanted to engage in trade—specifically in slaves and rum—which was decidedly less strenuous than silk cultivation and viticulture - to achieve their goal, they advocated for the introduction of self-government so that they could amend the laws in this way. They also complained constantly about the bad weather and

the poor soil, as both were allegedly highly unfavorable for viticulture and sericulture; finally, they even demanded the repeal of the ban on the slave and rum trade.
But General Ogelthorpe did not allow himself to be swayed by this, and he remained convinced that nothing could be accomplished through laziness - in the interest of maintaining the moral foundations and ethics of the colony, black slaves and rum were under no circumstances to be traded, for he regarded both as poison for his colony; when the Jews then attempted to circumvent the strict prohibitions through illicit trade, they were expelled from Georgia by Ogelthorpe and the other colonists.
Thereupon, following a familiar pattern that has persisted to this day, a Jewish smear campaign was launched against the upright general - the Jews expelled from Georgia had gone to Charleston, from where they leveraged their connections with the Jewish directors of the company in Holland; above all, they portrayed Ogelthorpe as incompetent and pointed to the large profits of the neighboring colonies, which were achieved through slave labor.
Since the directors of the West India Company cared less about morality and ethics than about high net profits, they forced Ogelthorpe to completely change his policies, and shortly thereafter, the slave and rum trades were also permitted in Georgia - this colony now followed the path of all the other southern states.

But let us return to the beginnings of slavery in North America - we know that the first Jew, Jacob Barsimson, immigrated to what was then New Amsterdam in 1654, and that a number of other Jews followed him in the years that followed; they settled in smaller and larger groups along the entire inhabited eastern coast at that time, and among others, Jews had already arrived in Virginia as early as 1660.
What happened during this period only becomes clear and understandable when one recalls that the colonists of North America were neither familiar with slavery nor acquainted with its nature: they had always worked for themselves and paid for the labor of others; another people, regardless of skin color, deemed by God to be destined for slavery, did not fit into their religion nor their worldview.
Among the Jews, however, this was different, for slavery appears very early in Jewish history—probably for the first time ever—since we already find Jewish laws concerning slavery mentioned in Exodus 21, as well as in Isaiah 16:14 and Deuteronomy 15:18 - even if the last written evidence regarding the first slave and who introduced him cannot be found, it remains revealing that the Negroes brought to America before the year 1661 were not slaves, but that those who arrived after the beginning of Jewish immigration were made into slaves.
In 1661, seven years after Jacob Barsimson arrived in New Amsterdam and shortly after the first Jews had settled in Virginia, slavery was legally recognized for the first time in that same colony; the other colonies quickly followed Virginia’s lead, so that by 1661, free black workers in America—with the exception of those who were already free—ceased to exist, and the black slave from Africa began his miserable existence.

History proves beyond a doubt that the very first private trade in black people in Spain was initiated by the two Jews Eynger and Sayller, and we know that, before the first Jew arrived in North America, there were no Black slaves on that continent - it is therefore certainly no bold assertion that the Union has only its own Jews to thank for the emergence of the trade in black slaves there, especially when one considers the leading role the Jews played in the establishment and expansion of this trade, which eventually became such a powerful industry that it even exerted a decisive influence on the politics of the Union and ultimately brought about the Civil War.

The assumption that the English or the Dutch invented the trade in black slaves and thus infested America with it is entirely a mistake - on the contrary, history proves beyond a doubt to anyone who gets to read it in its unadulterated form—which is not so easy today due to the overwhelming output of Jewish historians — that it was the American Jew who invented and expanded the large-scale trade in black people, developing it, with all its terrible consequences and indescribable cruelties, into that sad heyday it experienced in North America, which stands alone in the entire history of the world.
At the very top of all slave traders were the Jews in Newport; second were the Jews in Charleston! Both had more slave ships in operation than all other countries combined, and when the slave trade had long been banned in England and Holland, the Jews of Newport and Charleston dominated the entire slave trade - they ultimately held a 100% monopoly on the slave trade!

Jewish Newport—The World Center of the Slave Trade

If one wishes to understand the Jewish involvement in the slave trade, it is essential to take a closer look at the seaport of Newport, for not only was this city one of the largest Jewish settlements in the American colonies until the Revolutionary War, but even after its capture and sacking by the British, Jews continued to exert a dominant influence in shipping and trade.

In total, there were six Jewish communities in North America at that time: Newport, Charleston, New York, Philadelphia, Richmond, and Savannah; in addition, there were many Jews scattered throughout the entire East Coast.
While New York was initially the main Jewish settlement in North America, Newport soon surpassed it - while at first, New York City was the primary supplier of kosher meat to the North American Jewish settlements, the West Indies, and South America, now it was Newport!
Newport also became the major transshipment port of the North American East Coast - there, overseas ships met to exchange one commodity for another, and as already mentioned, Newport held a prominent position in the rum, schnapps, and liqueur trade.
Finally, Newport became the main center of the slave trade, and from there, the ships sailed across the sea to pick up their cargo of black people to turn it into huge profits: an authentic, contemporary report noted that of 128 slave ships that unloaded their "cargo" in Charleston, for example, within a single year, 120 were registered in equal shares in the names of the Newport and Charleston Jews; as for the remaining eight, one can safely assume that, although their home ports were listed as Boston (1), Norfolk (2), Connecticut (1), and Baltimore (4), since they too belonged to the Jewish slave traders of Newport and Charleston.
One gets the clearest picture of the extent of the Jewish share in Newport's total trade when one considers the involvement of a single Jew, the Portuguese Aaron Lopez, whom we already know:
Of the total trade of the colony and the later state of Rhode Island (to which Newport belongs), as evidenced by bills of lading, trade licenses, receipts, and port documents, more than half—exactly 225—bore the signature of the Jew Aaron Lopez between 1726 and 1774 - he thus had more than 50% of the total trade under his personal control, and moreover, many of his ships sailed under other names.

In 1749, the first Masonic lodge was founded in Newport, and 90% of the total members of this first lodge, 14 in number, were Jews; it is known that only the so-called "prominent figures" of that time were admitted to such lodges.
Twenty years later, the second Masonic lodge, the "King David" Lodge, was founded - it is a fact that all members of this lodge were Jews.
By then, Jewish influence in Newport had already become so powerful that even President Washington did not miss the opportunity to pay a visit to the colony in 1790 - on this occasion, one of the two Masonic lodges in Newport sent a Jew named Moses Seixas to meet President Washington, and he delivered a letter in which the Jews of Newport declared, among other things:

"Allow the children of Abraham to approach you with the warmest feelings of reverence and affection…"

and then:

"We have hitherto been deprived of the infinitely precious rights of a free citizen, but now we see a government established by the majesty of the people - a government that does not sanction bigotry in the persecution of Jews, but generously grants freedom of conscience to all, regarding everyone, regardless of nation or language, as part of the great machinery of government."

It is very revealing here to consider to whom, in fact, this legendary freedom in America was granted at the founding of the Union.
Certainly the territory became independent and separated from English rule, yet as we see from that letter, which Moses Seixas presented to President Washington on behalf of the Jews of Newport, the Jews were not concerned with this general freedom, but only with their own freedom, that of the "free citizen," which had "hitherto been denied" to them - thus, after the Revolutionary War, the Jews were now recognized as having full equal rights, and at last, they were freed from all burdensome shackles!

And the Negroes? They, however, remained slaves despite the War of Independence! Although as early as 1750 one-sixth of New York's population consisted of Negroes, this numerically significant group—which in many regions of the South would later even constitute the majority of the inhabitants—was not affected by the Declaration of Independence - but more on that later.
Let us take a closer look at the sinister trade that gave the Jews so much power and influence, in order to gain a proper understanding of the slave trade, for much has been written about it since then - the further the present moves away from that time, the more blurred and unclear the picture becomes, and the more Jews become historians, the more harmless and self-evident the slave trade might appear to our generation.

Let us follow the journey of a ship owned by a Newport slave trader - there is, for example, the ship "Abigail," which belonged to the Jew Aaron Lopez and made frequent voyages to the African coast.
In May of the year 1752, the "Abigail" was loaded with about 9,000 gallons of rum, a large quantity of iron leg and hand shackles, pistols, powder, sabers, and a mass of worthless tin jewelry; its destination was Africa under the command of the Jewish Captain Freeman, and the ship's crew consisted of two mates and six sailors.
The "Abigail" was at sea for three and a half months before docking on the African coast, where an African agency run by American Jewish slave traders had already been established; they had gathered up the black people and prepared them for sale.
This organization, which extended deep into the interior of Africa, was highly ramified and included a large number of Negro chiefs, and the method used to win these chiefs over to the Jewish slave trade was similar to the one the Jews had already employed with the Indians - first, they were given rum, and once the Negroes took a liking to it, they soon became completely intoxicated; when they had traded away their last gold dust and ivory for liquor in this manner, they finally yielded to the slave traders' pressure and sold them their tribal subjects, especially their women and young men; then they began waging war among themselves, and if they took prisoners in these tribal wars, these too were traded as slaves to the Jewish merchants in exchange for rum, ammunition, and weapons, which made further campaigns possible.
The rounded-up blacks were chained two by two and driven through the jungle to the coast; these agonizing marches often lasted for weeks, during which the sick were left behind on the trail after even lashes from whips could no longer bring them to consciousness.

The paths along which these slave transports led through the jungle were strewn with thousands of skeletons of Negroes who had perished in misery, for when they could go no further, they were attacked and devoured by wild animals - the bones of those thus consigned to death remained lying in the tropic sun as a sad memorial to endless cruelty, a terrible sight for the blacks driven past them later.

It has been calculated that for every Negro who endured the hardships of this trek, survived the agonizing journey across the ocean, and finally set foot on American soil, up to nine others had to die; when one considers that, on average, 1,000,000 black slaves left African soil alive each year, one can truly grasp the colossal scale of Africa's depopulation.

Today, Africa is one of the most sparsely populated continents, for in the past, not only were 1,000,000 people dragged from their huts, but 5 to 9 million annually—though the vast majority of them never reached their intended destination.

Once they arrived at the coast, the black slaves were herded together in groups and kept bound and ready until the next transport ship docked; the agent—many of whom were Jews—representing the chief would then begin negotiations with the captain.

The Negroes were paraded before him one by one, yet the captains were very suspicious; the black man had to move his fingers, arms, legs, and entire body so that it could be determined he had no physical defects. Even his teeth were examined - if a tooth was missing, the price was already lower. Some agents knew how to pass off sick Negroes as healthy with the help of chemicals.

A Negro was worth about 100 gallons of rum, 100 pounds of gunpowder, or, paid in cash, approximately $18 to $20; however, a letter from a captain dated September 5th, 1763, indicates that a Negro on the African coast cost as much as 200 gallons of rum because the traders drove up prices by outbidding one another.

Women under the age of 25, whether pregnant or not, fetched the same price if they were healthy and plump; for those over 25, there was a price reduction of about 25%.

It should be noted here that these Negroes, for whom the Jewish slave traders paid $20 to $40 on the African coast, were resold by the same traders in America at prices of up to $2,000! From this one can gauge the immense fortunes that the Jews were able to amass in America.

After the trade, Captain Freeman paid the bill, and in doing so, he recalled the advice given to him in Newport by his Jewish master before his departure for Africa: "Pour as much water into the rum as you possibly can!" - the Negro chief was thus deceived a second time by the Newport Jews in this manner!

Next, the captain shaved the hair from the heads of the purchased Negro slaves; then they were tied up and the buyer's mark of ownership was branded onto their backs or hips with a red-hot iron - from then on, the Negro slave was the property of the Jewish buyer, and if he fled, it was known to whom he belonged.

Once this procedure was also completed, a so-called "farewell party" followed, for it happened that entire families were brought from the interior of the country to the coast and then separated by the buyers. The father went on one ship, the sons and daughters on another - these "farewell parties" were certainly not joyful occasions.

The next day, the transport from land to ship began - four to six Negroes were brought to the ship in rowboats, but the slave traders knew that the Negro was deeply attached to his homeland, loved his African home above all else, and could only be compelled to leave it under extreme duress; while some Negroes managed to free themselves during the journey to the ship and jumped into the water, overseers, who kept fierce dogs, ensured that the fugitives were soon recaptured; other Negroes, who were not caught by the dogs, preferred to die by drowning.

Those who came on board alive were immediately stripped of their clothes - here, the Negroes sometimes still had the opportunity to jump overboard, making a final attempt to return to land and freedom, but the slave traders showed no mercy; their aim was to transport the cargo of black slaves to America with as few losses as possible, and therefore, if a fugitive was recaptured, they would chop off both his legs in front of the other Negroes, thus restoring "order."
On board, the Negroes were then divided into three groups - the men were placed in one section of the lower hold and the women in another, though the lecherous captain made sure that the most beautiful of the young women were stowed away in a predetermined, easily accessible part of the lower hold...
The children, however, remained on deck, and a cloth was thrown over them when the weather was bad - then the slave ship set sail for America.

The ships were mostly too small and generally unsuitable for transporting people; they would not even have been suitable for livestock, to which the Negro slaves were, after all, equated.
In a compartment only about a meter high, these unfortunate creatures were shoved in, lying horizontally, pressed tightly together; most were still chained together, and they had to remain in this position for three months until the journey was over; only rarely were there compassionate captains who still had enough humanity for these pitiful creatures to let them out into the open air in small groups during the voyage.
The Negroes endured a great deal, and only very rarely did outbreaks of madness occur among them, in which they killed their neighbors pressed close to them; the madman could not tear him to pieces, for all the slaves had their fingernails cut short at the start of the journey.
Often, the most horrific fights broke out among the men over a few centimeters of space to lie down a little more comfortably; then the slave overseer would intervene in time with his hippopotamus whip - how unimaginably appalling the human filth was in which the slaves had to endure the journey cannot be described at all.
It was no different in the women's quarters - mothers gave birth to children while they were forced to lie crammed together, and the young black women were usually raped by the captain and the crew during the voyage, so that soon after their arrival in America, a new generation of mulattoes emerged...
Upon arriving in Virginia or another of the southern port cities, the slaves were brought ashore and sold immediately; a full-fledged auction was held, conducted using methods similar to those used for purchasing slaves in Africa, and the highest bidder ultimately received the "merchandise."
It often happened, however—due to the appalling filth—that black people fell ill during the crossing from Africa to America - these were then usually unable to work. In such cases, the captain would try to sell them off at any price, but this rarely succeeded because no one wanted to buy sick black people.
It is therefore not surprising that Jewish quacks saw an opportunity here to make a good profit, one that required no effort on their part - they bought the sick Negroes for a song, nursed them back to health, and then sold them at full price.
Occasionally, it also happened that the captain could not sell all of his human "merchandise," leaving two or three—sometimes more, sometimes fewer—who did not please the prospective buyers or were not purchased for some other reason; the captain would then take these "remnants" back to Newport, where they were sold cheaply to local Jews as domestic servants, or occasionally, the shipowner would take them in as well - thus it came to pass that by 1756, the city of Newport and its surrounding area already numbered 4,697 black slaves.

Further north, however, slavery did not spread - in fact, slavery was strictly prohibited in numerous North American colonies at the outset: we have already mentioned Georgia, but the situation was also similar in Philadelphia; once again however, it was the Jews who knew how to undermine an existing ban in such a way that the conclusion of the Revolutionary War, dedicated to freedom, also legalized the slave trade. One need only read which individuals it was who, through repeated petitions to the authorities in Philadelphia, demanded that the ban on the slave trade be lifted: the Jews Sandiford, Lay, Woolman, and Benezet—then one knows the score!

But let us return to the slave ship "Abigail" - its captain—as we read in his ship's logs—made a very handsome profit on his voyages to Africa: he sold all his Negroes in Virginia, used part of the proceeds to buy tobacco, rice, sugar, and cotton, and then sailed on to Newport, where he sold the goods he had purchased in Virginia.
From Captain Freeman's logs, we see that the "Abigail" was a small ship, and that the cargo of African slaves it carried from Africa numbered "only" 56 - nevertheless, the captain made a net profit of $6,621 on this voyage, which he was able to hand over to the ship's owner, Aaron Lopez.
In contrast, ships such as the "La Fortuna," "Jacob," "Hannah," "Sally," or the "Venus" generated significantly higher revenues - the "La Fortuna," for example, transported an average of 217 slaves on each voyage, and the net profit from a single such voyage to Africa amounted to no less than $41,438.
When one considers that the Jews of Newport at times owned nearly 300 slave ships alone, which sailed in a constant cycle between Newport, Africa, and Charleston (or Virginia)—and did so almost without interruption—only then can one begin to grasp the immense profits that flowed to the Jewish shipowners - indeed, the Jews themselves admit that of those roughly 600 ships that sailed from Newport out into the world, about half "also went to Africa"; we know what those ships that "also went to Africa" were seeking there!
It is well known that Aaron Lopez controlled more than half of the total trade of the colony of Rhode Island (including Newport); even the well-known Rabbi Morris A. Gutstein admits this in his book *The Story of the Jews in Newport*, although he claims that the Jews had nothing to do with the slave trade - "Nowhere is there any evidence that Jews were involved in the slave trade," says Rabbi Gutstein.

With this quotation, it seems appropriate to establish the significance of Jews in the American slave trade once and for all with irrefutable evidence; this is all the more necessary given that Rabbi Morris A. Gutstein tells us how they established "charitable" foundations and how "beneficial" their presence in Newport was for the city, while asserting that, by contrast, no American Jew was ever a slave trader - now Morris A. Gutstein will have to allow us to refute his claim and to present here, for the first time, the very evidence of Jewish involvement in the slave trade that he was unable to find anywhere.
From a report by "Colony Rhode Island" to the Chamber of Commerce from the year 1764, we learn, for example, that in 1723 "some merchants" in Newport first came up with the idea of sending their rum, produced in Newport, to the African coast; soon this rum trade had developed to such an extent that, after only a few years, exports amounted to "several thousand hogsheads[1] of rum annually."
But what purpose did this rum serve? The "Carnegie Institute" in Washington, D.C., provides us with detailed information on this in its 1932 publication of authentic documents, titled "Documents Illustrative of the History of the Slave Trade to America" - from this unique collection of original documents, we will

[1] Hogshead ("pig's head"), English unit of liquid measure = 286.246 l.

now substantiate and examine a few facts more closely—and not merely to prove the "error" of the aforementioned Rabbi Morris A. Gutstein.
In this collection from the first American scientific institute, let us consider the chapter "Rhode Island," which constitutes the main part of the document publication on the slave trade: Here we first note that among the recipients of the numerous bills of lading, the letters from the slave traders, as well as their written communications to the ship captains, approximately 75% are Jews who resided in Newport - among them we find, for example, the Jew Isaac Elizer.
On February 6th, 1763, he wrote to Captain Christopher Champlin, asking him to take on "a cargo of slaves on consignment"; next came the Jews Abraham Pereira Mendes, one of the largest slave traders, Jacob Rod. Rivera—the father-in-law of Aaron Lopez—and, of course, Aaron Lopez himself, along with many other Jews - however, since we have already devoted some discussion to Aaron Lopez, and since the scope of this book does not permit us to list all the authors of slave trade correspondence, their names, and the data pertaining to them—those particularly interested should study the publications of the "Carnegie Institute" themselves—we shall focus on Aaron Lopez.
We want to see what this Jew was primarily engaged in; this is also because Rabbi Morris A. Gutstein claims of him that he was a "noble, distinguished, and refined citizen of Newport" who did so much good and who even made "charitable donations," whereas no Jew ever traded in slaves.
A large number of original letters published by the "Carnegie Institute" provide irrefutable proof that Aaron Lopez conducted a massive trade in rum along the African coast and exchanged this rum there for slaves - this irrefutable evidence is provided in the following letters:

June 22nd, 1764, letter from Captain William Stead to Aaron Lopez
July 22nd, 1765, letter from Aaron Lopez to Captain Nathaniel Briggs
July 22nd, 1765, letter from Aaron Lopez to Captain Abraham All
February 4th, 1766: Letter from Captain William Stead to Aaron Lopez
March 7th, 1766: Letter from Captain William Stead to Aaron Lopez
February 20th, 1766: Letter from Aaron Lopez to Captain William Stead
October 8th, 1766: Letter from Captain William Stead to Aaron Lopez
February 9th, 1767: Letter from Captain William Stead to Aaron Lopez

In addition, a similar collection of original letters by Aaron Lopez is available, which he addressed to Captains Henry Cruger, David Mill, Henry White, Thomas Dolbeare, and William Moore - indeed, a letter from Captain William Moore to Aaron Lopez & Company is particularly revealing and therefore worthy of special mention; we will reproduce the main content of the letter written by Captain Moore:

"I inform you that your ship 'Ann' arrived here the night before last from the Cape Coast with 112 slaves, consisting of 35 men, 16 older boys, 21 younger boys, 29 women, 2 older girls, and 9 younger girls - I assure you, it is worth its weight in rum **(Rum for slaves! - The Author)***, the best I have ever seen, for in the entire shipment there are at most 5 against whom one could raise objections."*

This letter is dated November 27th, 1774 - will American rabbis and Jewish historians now still have the audacity to claim that "nowhere has proof been provided that Jews were involved in the slave trade?"
However, we have not yet finished with our excerpts from the invaluable collection of documents at the "Carnegie Institute," even though we are only able to reproduce a small portion of them here due to lack

of space - on November 29th, 1767, the Jew Abraham Pereira Mendes—who had apparently been deceived by his fellow Jew Aaron Lopez—wrote from Charleston, where he had traveled to better oversee the black cargo, to Aaron Lopez in Newport:

"The Negroes delivered to me by Captain Abraham All were, as a result of being transported in a ship that was too small, in such poor condition that I was forced to sell 8 boys and girls for only 27 pounds, 2 more for 45 pounds, and 2 women for only 35 pounds each."

Abraham Pereira Mendes was very angry, and his letter makes it clear that he strongly reproached Aaron Lopez for having been "cheated" by him.
One can further infer from this letter that the "noble, distinguished, and refined citizen of Newport," Aaron Lopez, was driven by an insatiable greed for money - this drove the "noble" role model of Rabbi Morris A. Gutstein to engage in the slave trade using the most reprehensible methods and, treated worse than cattle, these wretched black creatures were crammed together on Aaron Lopez's orders and transported across the sea under inhumane conditions, solely to increase his net profit: to him, Negroes were nothing more than merchandise.
In all the letters published in their original form by the "Carnegie Institute," it is particularly striking that the poor Negro slaves were completely devoid of any human feelings - this lack of any feeling, any compassion for the tormented and wretched black people on the part of their Jewish traders is perhaps even more starkly evident in the entries of a diary kept by the captain of the ship "Othello," which belonged to Aaron Lopez; these entries concern a voyage from the African coast to Charleston, and they are authentic documents that the Carnegie Institute in Washington, D.C., made available to the American public, which, thanks to a clever organization, had previously learned little or nothing about them - in any case, we have not encountered any further publications of these in books or newspapers.
It is therefore not surprising that the fact of American Jewry's leading role in the slave trade—which one could almost describe as a complete monopoly—has remained entirely unknown to the intelligent and educated classes of non-Jewish Americans, as well as to the vast majority of the non-Jewish population of America and the rest of the world - those who were aware of it, however, had every reason to keep it painstakingly secret.
The captain of the "Othello" made the following entries in his diary, among others:

February 6th: a man jumped from the boat (during loading) and drowned.
March 18th: two women went overboard because they were not locked up.
April 6th: a man dead of the Flux. *(Apparently a disease - The Author)*[2]
13th: a woman died of the Flux.
17th: a boy died of the Flux.
May 7th: a man died of the Flux.
June 16th: a man died at Cape Henry.
21st: a man died at the James River.
July 5th: a woman died of a fever.
6th: a girl, who had been ill for two months, died.

[2] The "Flux", or "bloody flux", is identified today as dysentery. - The Translator

This ship had been underway for more than five months - what terrible and unspeakable suffering must these black people—who were torn from their peaceful African huts by brutal force, sold like cattle, and crammed below deck—have endured during this voyage! No wonder, then, that twelve of them died before they—who had been bought for a few dollars—could be auctioned off for $2,000.

Some Negroes, however, managed to seize control of one or two ships through a revolt - in this case, the ship was turned around and sailed back to its African homeland under full sail: the crew of the slave ship "Three Friends," for example, tormented their black cargo so severely that the Negroes unleashed a bloody uprising, killing the captain and all the sailors except for one cabin boy and threw the dead overboard; then they brought the ship back to Africa, where they regained the freedom they had lost just moments before.

A similar fate befell the slave ship "Amistad" - among the black slaves was the son of a chieftain who had been captured by an enemy tribe, and while the slave ship was out on the ocean, he conspired with his fellow slaves to attack the ship's crew; after a bloody battle, they succeeded in capturing the captain, and the black prince forced him to turn back and take them back to Africa.

But the captain only steered toward Africa during the day; at night, he turned the ship around again, sailing in a zigzag course for months until it was intercepted by a government ship near the American coast - this occurred as early as 1839, when the Transatlantic Slave Trade had already been banned by then, and consequently the black slaves were freed and the captain punished.

Such a sea voyage with a cargo of black slaves was therefore not entirely without risk - for this reason, it is also understandable why Jewish slave traders primarily employed non-Jewish captains, for the slave traders preferred to sit safely in their offices and pocket a hefty profit after every voyage, like Aaron Lopez, who, when he died, left his descendants one of the largest fortunes ever amassed in New England!

After the Revolutionary War — The Impact of Slavery

The original intention of the Constitution's co-author, Thomas Jefferson—who later became President of the United States—was to abolish slavery at the same time the Constitution was adopted - however, when the slave traders of Newport and Charleston learned of this, they joined forces and rallied the slaveholders in the South against it, until ultimately these united forces succeeded in thwarting Jefferson's noble intentions and removing the relevant passage from the draft of the Constitution: thus, a small minority succeeded in killing this important moral principle of the Union.

The Jewish slave traders predicted that a further worsening of the already severe economic crisis would ensue if the ban on the slave trade were enshrined in the Constitution; the Southern states meanwhile objected to this planned ban, arguing that they were in debt to Europe to the tune of several million dollars and could only avoid financial collapse if they were left undisturbed in the possession of their Negro slaves.

Now we see that, as a consequence, at a time when the autocratic rule of a special-interest group in Europe was losing its vitality and growing weaker year by year, it grew in the American Union on an equally large scale and became a serious danger - while the European despotism of a decaying aristocracy gradually disappeared, in "free" America, it finds a new embodiment in democracy, the foundation of which becomes subjugation and servitude.

There is no evidence whatsoever that Thomas Jefferson did not sincerely mean his "freedom and equal rights for all born without distinction of nation or race" - it is noteworthy, however, that in America it was solely the Jews who benefited from this "new freedom" and these "equal rights"; on the other hand, slavery was elevated to a "divine institution" that found its constitutional anchoring in the state, and with this, the American Union undoubtedly lost its most important moral foundation: "Slavery is the cornerstone of the Republic," said the South.

Although several local bans on the slave trade were enacted in the period that followed, these had no practical effect on the slave question as a whole - for instance, the Union state of Rhode Island banned the slave trade in 1787, but in practice, this merely meant that from then on, ships from Charleston and the rest of the South could no longer sell "remaining stock" of Negroes to Newport upon completing their voyage from Africa; the slave trade between Africa and the Southern states meanwhile continued all the more vigorously on those ships owned by the Jews of Newport.

In 1794, the U.S. Congress showed itself determined to abolish the slave trade, and once again, all good intentions failed, yet at least they agreed on a resolution to set the year 1808 as the target date for a ban that would make the importation of black slaves from Africa to America impossible - the prohibition of slavery itself, however, was left to the individual states of the Union.

Thomas Jefferson was filled with deep bitterness over the manner in which this issue was debated; he ended the fruitless discussion of the prohibition of slavery with the remark that slavery was the rock upon which the Union would one day be shattered.

It should be noted here that, in the meantime, all European countries had legally banned the slave trade, and from then on, this trade had become a purely American one - it is important to know that it was now in America that the slave trade was truly organized and driven to its highest "flourishing"!

When the Jews had to reckon with the possibility that the ban on the slave trade in 1808 might under certain circumstances become a serious matter, they began to “stock up” on slaves on a massive scale; every available ship was put into the service of the slave trade, and from then on the number of black people deported from Africa to America reached astronomical proportions - it has not been possible to determine exactly how many Negro slaves were living in Africa after the end of the Revolutionary War, but one historian estimates the value of all slaves in America in 1790 at $10,000,000.
One thing we do know, however, is that the value of Negro slaves was reported to be $1,200,000,000 in 1820 and $4,000,000,000 in 1860; this gives us a rough idea of the fact that even back then, enormous sums of money were concentrated primarily in Jewish hands in North America.
Now we see that the slave becomes merely another link in the chain of pure profit-making; he was already factored into the production costs of the very products he helped create, and thus the market price of the black slave was directly linked to the price of cotton - if a pound of cotton cost 10 cents, then the black slave was worth $1,000, and if a pound of cotton cost 12 cents, then the slave had a market price of $1,200!
Subsequently, the Negro was even employed as a factory worker; at the same time, however, a brisk trade developed in slaves who had been stolen from American owners, and once again, it is the Jews who play a leading role in the “brokerage” of such slaves.
The cold and unscrupulous calculation of the market value of the Negro slave and his role in the production costs of manufactured goods went so far that in 1834, that is, only about 100 years ago, a decision was made at a meeting of plantation owners in the southern states of the Union to exploit the slaves to the utmost, without any regard for their health, to wear them down so that they would be physically broken within eight years at the latest - it would then be more profitable to buy new slaves rather than treat the older ones gently, feed them well, and care for them!
Despite this, slavery remained unprofitable - from a purely economic standpoint, therefore, it could not be justified, for the white worker in the north of the country proved so superior to the work of the black slaves that the economy of the northern states soon gained the upper hand, and American big capital became increasingly concentrated in the northeastern part of the Union; it should not be overlooked here that this big capital also included the enormous sums that Jewish slave traders had made in the slave trade. Pointing this out, the Southern states later also accused the Northern states of opposing the slave trade while raising no objection to the investment of its profits in the North: the Southern states should have formulated these accusations more specifically and directed them against the Jews of Newport.

Like a paralyzing poison, the black slave unnerved his white master - greed, lies, and deceit, along with many other reprehensible traits, were fostered by the practice of slavery.
The perversity of the white slaveholders grew alarmingly, and human cruelty knew no bounds; moreover, all this did not affect only the black slaves, but also interfered with the relationships among the whites themselves.
The black slave became the unfortunate victim of every conceivable instrument of torture that the human imagination could invent, which completely eclipsed the well-known methods of the European Inquisition - today’s Americans would do well to exercise a little more restraint when they speak of a dark European Middle Ages and express contempt for it, for America, too, had its Middle Ages and its Inquisition, even if it lags centuries behind Europe in this regard.
Of all the instruments of torture used by American plantation owners, the whip was the most terrible - “Cotton is grown by the whip,” the slaveholders declared with an ironic smile; this “seed” of the cotton

plant was about 1.5 meters long, covered in untanned leather, fitted with hard knots at the thin end, and filled with lead at the thick end.
Many a plantation owner and their overseers boasted that they could strip the skin from a Negro's back with a single lash of the whip! The cruelty went so far that even pregnant Negro women were not spared, and they, too, were beaten to the brink of death until their skin hung in shreds and their backs were nothing but a soft, bloody mass; however, in order not to reduce the market value of such an unfortunate victim afterward, the remaining shreds of skin were completely scraped from their bodies with a sharp piece of wood so that their backs would be smooth again after the healing process, for Negroes who had scars on their backs lost value; finally, after the Negro slave had been whipped bloody, a bucket of salt water was often poured over the black man's back for the amusement of the often very numerous spectators, so that, if he was still conscious, he would writhe all the more in pain.
Even white women knew how to handle the whip well, and some black women who had aroused their displeasure were beaten by them until they were completely unconscious—to the delight of the men watching!
The very detailed descriptions handed down to us of such excesses of cruelty, which were often witnessed even by children, prove to us how brutalized and morally depraved the population of the United States already was - this era has left its clear mark to this day.
But let us spare ourselves further descriptions—for one could go on indefinitely—of such moral and ethical depravity; the reader will find them, should he so desire, in the authentic reports of the League Against Slavery from that time, since entire volumes are at his disposal.

The North, however, rejected slavery - the great American statesman John Quincy Adams took a stand in 1795 against the use of black slaves in the state of Massachusetts, stating that it was prohibited there because the mass of white workers would summarily kill all black slaves and the factory owners who dared to employ Negroes.
Ideologically, the white man of the Union's North also grounded his natural aversion to the use of black people in his understanding of Christianity - this, however, was completely opposed to that of the whites in the South.
The white man of the Union's North described the keeping of slaves as unchristian, a view that was even shared by some of the Founding Fathers of the new Republic - Benjamin Franklin, for instance, who served as president of the Anti-Slavery League in the state of Pennsylvania, stated that slavery was a flagrant contradiction of the Bible and its teachings; President George Washington, who himself owned black slaves, also took the same position, though only upon his death when he decreed that after his death, all his slaves were to be free.
Today, Jews claim that in the 18th and 19th centuries they were "significantly involved" in the former organization dedicated to combating slavery, yet, as one might expect, the reports of the Anti-Slavery League—which has had a branch in Jewish Newport and has received no publicity for a century—do not mention a single Jew - we do know, however, that the Jew Samuel Hairston in Virginia was the largest slaveholder in the South and, for this reason, also one of the richest men in the Union at that time!
He owned no fewer than 3,000 Negro slaves, and his fortune amounted to approximately $5,000,000; it is also worth noting that one of his brothers owned another 1,000 slaves, a second 700, and another 600, while the Jew Pollack in North Carolina owned 1,500 slaves.

However, not all slaveholders of that time kept their slaves under their own names, and for this reason, a certain limit has been set on even more detailed research - if this concealment had not been undertaken "as a precaution," one could be certain that Jewish slave owners were legion.

Meanwhile, Charleston had become a major center for Jews after they succeeded in monopolizing almost the entire trade in sugar, tobacco, rice, and cotton there; even the indigo trade, led by Moses Linde, had become a Jewish monopoly.
Charleston alone had 1,318 slaveholders at the time, and these, along with Newport's slaveholders, were a "small but all the more powerful group of filthy profiteers" who repeatedly managed to prevent the abolition of slavery through timely, orchestrated actions.
It should be noted here that during the height of slavery's "golden age," the Jews invented an installment payment system: they first made the ownership of black slaves particularly appealing to white plantation owners, then they sold them to these owners for a small down payment and a mortgage on their plantation - this is how the typical Jewish installment system came into being, which has survived in various forms to this very day; as a result of this, numerous plantation owners fell into debt, which also explains, for example, the enormous landholdings of the Jew Samuel Hairston.

In general, immediately after the end of the Revolutionary War, the Jewish trading methods now well known to us took over America on a massive scale.
The times of deprivation during the Revolutionary War were hard, and afterward, the people fell into a veritable frenzy, with their desire for luxury goods—skillfully fueled by the Jews—growing boundless; the result was a colossal debt while, at the same time, land, houses, and all real property in general had become dirt cheap, and bankruptcies and foreclosures became widespread phenomena - it should no longer come as a great surprise to us when we now see that the Jews are continuing to climb the ladder that was to bring them to the highest power with lightning speed.
At the request of the Jew Jonas Phillips, a proposed religious law of the State of Pennsylvania was amended at the Constitutional Convention of 1787, with the draft text stipulating that anyone wishing to hold public office must take the oath:

"I acknowledge the Scriptures of the Old and New Testaments as of divine origin."

Phillips objected to this, declaring that it was a violation of religious freedom and contravened Jewish principles - this, he argued, would make it impossible for a Jew to hold public office, and thus, the clause objected to by Phillips was removed from the draft Constitution! This serves as further evidence of the significant increase in power that Jews were able to achieve in the colonies in such a relatively short time.
Soon afterward, the first Jew was elected to Congress, with the state of Pennsylvania sending Israel Jacobs as its representative; other Jews followed him in the same capacity a short time later.
It was not until 1852 that the first Jew entered the United States Senate, the "famous" lawyer and advocate of slavery, Judah P. Benjamin, who later became a member of the secessionist rebel government of the South - now we see that the Jews have finally succeeded in making their official entry into American politics: whereas under Peter Stuyvesant the Jew was not allowed to possess civil rights, nor even to own land, we now see him already in the highest splendor of a government official who rules over the white, non-Jewish population!

Politics has now suddenly become a civilian profession, a lucrative business; entangled in private interests, politics becomes the mouthpiece of business sectors predominantly dominated by Jews. Politicians no longer serve the country, but rather, the country must serve the politician; measures that should have benefited the people as a whole now held no sway in the tangled web of politicians' personal goals, and politics becomes nothing more than naked and brutal money-making; a sophisticated system of robbery and plunder now emerges.
If, as is claimed, every despotism is characterized by the fact that in it the private interests of individuals are also the public interest, then the Union has now reached the highest stage of despotism - one honors baseness in the politician, feigns "freedom," and enriches oneself through the slave trade!

The majority of the North of the Union turned away in disgust and contempt from this typically Jewish contamination of the public administrative apparatus, and by the year 1860, this corruption under Jewish influence has reached gigantic proportions - in that year, a speaker in the Union Senate, Senator Toombs, declared:

"We speak of Mexico, Spain, and France and the corruption prevailing there, and much of it may well be true - and yet, based on my experience and my own extensive observations, I must express the conviction that there is no government on the entire earth as corrupt as that of the United States of America."

Although the Civil War was preceded by the realistic basis of economic competition between the North and the South, the differing worldviews of the South and the North—above all, the issue of slavery—constituted the main cause of the conflict.
The vice president of the rebel government—which later seceded and included about a quarter Jews—declared that the Union Constitution was mistaken in asserting that all men are born with equal rights - on the contrary, he argued, the Negro is not equal to the white man, and the subordination of blacks to whites, he claimed, is the natural state of the Negro:

"Our new government is the first in the world to be based on this great physical, philosophical, and moral truth."

Both the North and the South invoked the Bible, and both sides "proved" that the Word of God gave them the right - while for the North, slavery was an unchristian practice, for the South, it was precisely Christian; thus we see that pastors in the North launched vehement attacks against slavery, while pastors in the South delivered passionate speeches in favor of slavery and even actively worked to promote it, for not only did they themselves own as many slaves as possible, but they also attended slave auctions; indeed, they conducted such auctions themselves, claiming that in doing so they were merely acting in accordance with biblical teachings.
Essentially, it is only the increased Jewish influence that is to blame for this division in Christian views, for all words and deeds at that time revolved around the Bible; if one wanted to succeed in the slave trade, one had to prove that it was thoroughly Christian, and here the Jewish slave traders proved to be masters: by referring to the Old Testament and demonstrating that Abraham, Isaac, and Jacob also kept slaves—indeed, that Abraham even kept "thousands", they sought to prove that slaveholding in no way violated Christian principles.

Only the “violent deprivation of liberty”—that is, the capture of Negroes in Africa, which, as is well known, was mainly carried out by Negro chiefs—was forbidden according to the Jewish, Old Testament view; according to the same source, the buying and selling of these “forcibly captured” people, as well as the keeping of a Negro purchased honestly, was not unchristian; furthermore, the Blacks were said to be direct descendants of Cain and Ham—that is, a people marked with black skin and destined for slavery by God Himself.

Eventually, they succeeded in elevating Abraham’s popular significance to monstrous proportions - he was extolled in books and magazines, in poems and stories, and praised from the pulpits of churches as the model for all humanity; just how perfectly the Jewish slave traders had achieved their goal can be seen from the fact that the plantation owners ultimately referred to the Mosaic system of slavery with pride and dignity, calling it the “model for the American slave trade.”

On January 21st, 1832, Representative McDowell of Virginia declared that he admitted the Mosaic principles of the Bible—which nowhere explicitly prohibits slavery, but rather recognized it under Mosaic law and proved its legitimacy through Abraham, Isaac, and Jacob—constituted a strong argument in favor of the slaveholder; meanwhile in 1834, Pastor Freeman declared:

“No one is entitled to call slavery an injustice, for slavery, as it exists today, corresponds to the order of divine Providence.”

As early as 1808, the importation of slaves to America from overseas had been banned, but this measure was now of little use, for well over 1,000,000 had already been imported into America and, by their mere presence in this country, were already creating a serious racial problem - in South Carolina, for example, there were already 8 slaves for every white inhabitant, and moreover, the overseas trade did not cease for a long time after this ban was enacted, but was replaced by the slave trade, which caused slave prices to rise even further.

We know that in 1820, as the slave trade had grown to ever greater proportions, the American government declared it to be piracy - now however a new industry emerged, one that stands alone in the entire history of slavery across all times and places.

Since slaves could no longer be imported unhindered from Africa, and because those brought in via the smuggling trade had become too expensive, some Jews in Georgia and Virginia began breeding slaves! From these domestically bred slaves, Virginia alone soon exported 6,000 to 8,000 black boys and girls annually to other states of the Union; partly to accelerate the breeding process, partly to produce a “better race,” a number of Jewish breeders even paid their white plantation overseers—who were dependent on them—up to $20 for every black woman they impregnated.

This also explains the monstrous increase in the number of mixed-race people - between 1850 and 1860, the number of mulattos alone increased by 273,000, or about 24%; in 1860, in the 15 states of the Union that held slaves, the number of Negroes already amounted to 5,000,000, or about 50% of the total population of these states!

Regarding this shameful trade of breeding humans for the purpose of sale, the Jewish professor Dew **(Probably originally Tau! - The Author)** had the following to say:

“Our bred Negroes are the only staple commodity of the tobacco-producing parts of Virginia, and the only means of paying our debts!”

The slave was, in fact, a piece of movable property for the slave owner; this was expressly stipulated by law, that the slave was considered property just as much as a piece of furniture or a horse - the law of the state of Louisiana, for example, clearly stated that:

"...a slave is in the absolute power of his master, to whom he belongs: the master may dispose of him as he sees fit, sell him, and freely dispose of the products of his labor as well as his labor itself. The slave may undertake nothing, possess nothing - everything belongs to his master."

The Negro now began to pose a threat not only through his presence in such great numbers, but also through his burning hatred of his white oppressors - large-scale Negro uprisings followed.
It is true that the Negro uprisings date back to the year 1712, when in one instance 8 whites were killed in New York; in the year 1722, an attempt at rebellion by black slaves took place in the state of Virginia; up until the year 1832, 24 more Negro uprisings occurred, some of which took a very bloody course, and in 1734, in Jewish Charleston alone, 25 whites, mostly Jews, were killed by Negroes - as a result, 34 Negroes were shot or hanged.
In 1741, a massive Negro uprising was nipped in the bud in New York, the aim of which was to kill the entire white population and then burn the city to the ground - interestingly—and tellingly—we find Jews involved in this uprising as well; this should not come as too great a surprise, considering that at that time, Jews sometimes counted themselves among the "oppressed," particularly those who had recently immigrated and had not yet "integrated."
This uprising, which caused a tremendous stir throughout the country, began in New York's Jew's Alley, specifically in a Jewish brothel frequented mainly by blacks; in connection with the suppressed uprising, the "Irish" prostitute Peggy Kerry—who in reality was not Irish at all, but a Jewess named Margaret Sorubiero Solinburg and, as the brothel's mainstay, was intimately involved with the black men—was arrested along with the brothel's owners, John "Hughson" **(His real name is unknown! - The Author)**, his wife, and his daughter Sarah, as well as 154 Negroes; the Jewish prostitute Solinburg, the "Hughson" family, and a number of Negroes—14 in total—were burned over a slowly smoldering fire, while another 18 Negroes were hanged.
Significantly, contemporary Jewish historians strive to prove that the entire trial against the rebels was a miscarriage of justice - in doing so, however, they aptly demonstrate that the entire uprising was of Jewish origin and directed against the Christian colonists, for why else would they defend it?
Also worth mentioning is the uprising orchestrated by Nat Turner: Turner was a religious Negro fanatic who, in 1831 in the state of Virginia—where, as is well known, the breeding of slaves was pursued with particular zeal by the Jews—secretly organized an uprising in which 60 whites fell victim; after this uprising was also suppressed, a large number of rebellious Negroes were killed and 20 more were hanged; furthermore, one should also mention the riots directed against Jews and Negroes that occurred in New York in 1749.

How significant are the words of President Buchanan, who declared:

"Virtue is the lifeblood of republics - where it yields to greed, the forms of a free life may well continue to exist in the state for some time, but its essence is lost forever."

How instructive is this statement, even when applied to the recent history of the Union - it is interesting to leaf through a speech delivered by the president of Yale University, Dr. Ezra Stiles, immediately after the end of the Revolutionary War, in which he stated, among other things:

"The newly established American government is a fulfillment of the biblical prophecy of Moses."

Ezra Stiles calls the new America "God's American Israel" and George Washington the American Jehovah, who was raised up by God to lead the army of the chosen people; finally, Ezra Stiles prophesies that:

"...in all probability, the United States would ultimately become the people of Moses' prophecy."

Around the year 1780, John Quincy Adams wrote to Thomas Jefferson, both of whom would one day become among the greatest presidents of the United States:

"Eight million Jews hope for the coming of a new Messiah, more powerful and glorious than Moses, David, and Solomon were; he is to restore their power to them, as he sees fit."

The realization of these goals and prophecies had already come considerably closer due to the position the Jews held in the slave trade.

The Civil War — Jews as War Profiteers

The history of Judaism during the American Civil War is really just a repetition—albeit on a vastly larger scale—of its disastrous and reprehensible role in the Revolutionary War - while the Jews at that time, nearly a century earlier, sought only to enrich themselves at the expense of the fighting and suffering colonists on the one hand, and to expand their rights to full freedom of action on the other, the Jewish aim during the Civil War was the further expansion of their power, which had already become strongly felt.

In accordance with the inherent characteristics of their race, the Jews were completely indifferent as to whether the North or the South of the United States won the Civil War; on the contrary, the intellectual, political, and economic ties of world Jewry made its common goals ever more clearly recognizable: the subjugation of the host nation through the capital that had first been taken from it, and furthermore the disintegration of the non-Jewish population through the exploitation of its weaknesses.
The lofty ideals of the fighting colonists of 1776 touched the Jews no more than the North's goal in the Civil War to free America from the shame of slavery - in both cases, the war represented for the Jews merely a business opportunity that had to be exploited.
The Jews were no more American then than they are today - true, their history in America now spanned over 200 years, but even the Jew who appeared most assimilated used the rights granted to him only to serve his god Mammon, to enrich himself further, and to make Judaism even more powerful; in their hearts, the Jews remained members of a community whose goals bound them tightly together, and that is why they took no inner interest in the struggles of the non-Jews, but sought to derive their own advantages from them; all that mattered to them was the economic boom of war and its complete exploitation for their own purposes.
With all this in mind, we should therefore not be surprised to find, after the outbreak of the Civil War in America, that the Jews were once again everywhere there was money to be made.

The Civil War offered the unscrupulous an immensely lucrative opportunity; this was based primarily on the fact that, until the Civil War, the Southern United States was almost exclusively a region producing raw materials, possessing no industry of note—at least none that was important for waging war.
Since the North had cut off all supply routes to the South, the South was thus dependent on imports from Europe, which the Northern states of America sought to prevent through a blockade - the result was that breaking through this blockade became an entirely new line of business.
European industry, especially English industry, reacted normally to this new market and offered everything, provided it was paid for, since prices had already been kept within tolerable limits by existing competition; the boom began only where there was no longer any competition, where the population and the fighting army were in dire straits, and where the urgently needed goods were snatched from the hands of whoever offered them at any price, no matter how high; the boom also naturally extended to shipowners whose vessels were ready to break the blockade, even at the risk of being captured by the Northern warships.
In this context, the proceeds from goods purchased cheaply in Europe were divided into two parts: first, the ship's owner demanded a high fee for transporting the goods through the blockade zone, which was paid to him by the mostly Jewish middleman at the port of arrival; this middleman then, taking advantage of the Southern states' dire straits, demanded a price that had been increased many times over. These goods were then passed on to the purchasing agents of the Southern states' government, who finally

distributed them to the fighting army - if the government had no cash, it had to at least have a credit line for goods, because without payment, even the government received nothing.
That the Jews played the leading role among the shipowners who broke the blockade is almost self-evident; furthermore, they controlled almost the entire intermediary trade, and finally, bankers lent the money at exorbitant usurious interest rates; from the plantation owners of the Southern states, on the other hand, they bought the cotton cheaply, mainly in exchange for rum!

The slave trade was now no longer possible, but we have seen that the Jews were never at a loss to launch a lucrative new trade, no matter how reprehensible it might be - the same ships that just a few years earlier had been fully loaded with black, profitable slave cargo now sailed across the ocean, filled with weapons for the Southern states: profits reached up to 2000%. And these ships returned to Europe with the cotton traded for rum, for which the highest prices were also demanded there, since cotton had become scarce due to the war: it was a very lucrative, typically Jewish trade!
It hardly needs mentioning that Jewish shipowners, middlemen, and lenders amassed further immense fortunes in this newly created cycle, and it is again significant that the money amassed in this way was not generated by the creation of new value or by the refinement of existing products, but exclusively through the unscrupulous exploitation of an existing crisis.
Undoubtedly, by the outbreak of the Civil War, the center of Jewish life in the United States had shifted to the Southern states, where North and South Carolina, as well as Virginia, had large and powerful Jewish communities - the city of Charleston was the second-largest center of Jewish life and the slave trade in the Union, and as for the state of Georgia, it is worth noting that in 1801, exactly sixty years after the brave, Christian General Ogelthorpe forcibly expelled the Jews from his colony, David Emanuel became the first Jew to serve as governor of an American state; the Jewish community's revenge for its expulsion at that time was further underscored by the fact that all the sisters and daughters of the Jew David Emanuel married Christians.

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In our discussion, we shall refrain from examining in detail the activities of the Jews of Newport, New York, and Philadelphia during the Civil War, since, in this regard, the South of the country seems to us far more interesting.
We can best characterize the events in the North and the role the Jews played there by the hatred that the Northern commander-in-chief, General Ulysses S. Grant, felt toward them - right at the start of the Civil War, he had recognized their actions and activities as highly damaging to the people and his campaign, and in many cases treasonous; as a consequence, and despite the resistance he faced from the powerful Jewish financiers of New York, Grant enforced with iron determination a ban on Jews entering the war zone, and in an army order issued by General Grant on December 17th, 1862, he further ordered the expulsion of all Jews from the Northern Army's war zone.
This Order No. 1 was issued in Vicksburg and read:

"No Jew shall be permitted to remain within 60 miles of the front."

Indeed, General Grant wanted to go even further to destroy the treasonous ties between the Jews and the South; he was entirely serious in his intent to neutralize the "useless rabble," as he called the Jews - but in

doing so, he had stirred up a hornet's nest, as he underestimated the Jewish power that had continued to grow significantly in the meantime.
As commander-in-chief of the Union Army, General Grant believed he also held supreme command over the Jews in the North - in this, however, he was mistaken: his order of the day directed against the Jews sparked a veritable storm among them; standing united against his measure, they succeeded in forcing the great North American commander of the Civil War, just 18 days later, on January 4th, 1863, to unconditionally rescind his anti-Jewish order.
This gives a measure of how immense the power of the Jews in America had become - the same powerful General Grant, who as a brave soldier and military leader never capitulated before an armed enemy, had to retreat before the unarmed Jewish power.
Furthermore, on September 14th, 1868, Grant was forced to issue a public apology before an assembly of Jews: in a speech, he expressed his "deep regret for his former error" and retracted everything.
Consider that less than 100 years ago, Jews could not even become citizens of the Union - now, even their highest military commander was completely powerless against them and had to humble himself before them!

Sixty years earlier, the great commander Napoleon I said in a speech he delivered before the French Council of State on April 30th, 1806, among other things:

"Since the time of Moses, the Jewish nation has, by its very nature, been devoted to usury and extortion. ... It is a nation within a nation - I would like to deprive them, at least for a certain time, of the right to grant mortgages, for it is too humiliating for the French people to feel indebted to the lowest of nations."

But the France of that time was not the America of today! In the Union, the foundation for the Jewish superpower had been laid, and its expansion and consolidation had already begun - no better proof is needed than the apology of the otherwise so admirable General Grant.

But let us turn our attention back to the South, and let us take a look at the massive smuggling trade that broke through the North's blockade:
The largest shipowner—who, incidentally, likely served as captain as well for the sake of higher earnings—was the Jew Lionel Campbell Goldsmid, whose route ran between the British island of Bermuda, where goods from Europe were unloaded, and Wilmington in the state of North Carolina; his most famous ship was the "Venus."
In Bermuda, he loaded it mainly with weapons, ammunition, medicines, food, etc., and upon arriving in Wilmington, he sold each of his ship's cargoes for an average of $250,000! According to his own statements, he achieved net profits of 1,500 to 2,000 percent; he then sailed his ships back from Wilmington to Bermuda, loaded to the absolute limit with cotton, which amounted to about 1,140 bales; for this cotton, he again achieved unusually high prices from European, particularly English, buyers.
Who, then, were the middlemen who initially purchased these smuggled goods? Among them were the Jewish firms Mordicai & Co., Ravenel & Co., Chicora & Co., Covra & Co., Bee & Co., H. de Leon, and, most significantly, the Jewish Fraser Company, which had its headquarters in Charleston - for example, it sold an ounce of morphine to the army at the exorbitant price of $100, and an ounce of quinine cost just as much! An ounce of borax was sold for $14, a barrel of flour cost $400, a pound of sugar $10, a quarter-pound of coffee $15, and so on.

The government representative who agreed to pay such exorbitant prices for these smuggled goods was the Jew J. M. Seixas in the main port of Wilmington, who, as the official representative of the Confederate Secretary of War, was authorized to purchase all necessary goods at any price; one may assume that the Jew Seixas conducted his purchases just as unscrupulously and secured the best deals for his fellow Jews as his Jewish forefathers had done during the Revolutionary War, for he was indifferent to whether the South won or lost its war.

But what of the lenders? A major financier was the Jewish firm Isaac & Company in England, although it apparently enjoyed the worst reputation there as one of the most notorious usurious enterprises.
We read that the authorities later leveled the most severe accusations against those American Jews who had introduced this and similar Jewish firms to the Confederate government - but what did that matter to the Jews! The promissory note had been signed, and the usurious interest had to be paid; thus, the South was bled dry and plundered from every conceivable quarter by the Union.
This, however, took on quite different forms - in transactions conducted by the Southern governments themselves, cotton was often used as a means of payment for imported goods and war materials, but since the vast majority of trade was conducted privately, mainly through Jewish middlemen, a large quantity of this cotton was soon taken from the plantation owners in exchange for rum and entirely dispensable luxury items, only to be sold at a high price in Europe.
In the chronicles of that time, we find very strong protests against these Jewish machinations, namely that the most valuable of all the South's agricultural products was squandered in such a senseless manner in exchange for rum and unnecessary goods - and who was responsible for this?

Today it is difficult to determine which of the statesmen and other leading public figures of that time were Jewish, since religious affiliation was the sole criterion; furthermore, which Jew was generally unwilling to be baptized quickly if he stood to gain greater opportunities for profit or other advantages from it?
As for personal names, they prove absolutely nothing since, after all, even in present-day America it is very easy to exchange one name for another, or to alter the same name at one's own discretion to give it an American ring - no sooner had the Jewish immigrant from Europe arrived in New York than Levy called himself Leigh, Low, or Lee; Herschkowitz suddenly became Hersh; Löwenstein became Low, Love, or Lownes; Ochs called himself Oaks; and Salinger changed his name to Sailor, while many Jews also adopted purely American names and were suddenly called Smith, Jones, or Wilson.
In any case, the Jewish disguise in non-Jewish names had been so skillfully executed that today, unless one knows that this or that bearer of a genuine American and non-Jewish name was Jewish, it is difficult or even impossible to determine which Jew is hiding behind the name of a Yankee.
The Jew David Levy from Florida, among countless others, provides an excellent example of this - in 1841, he was elected to the House of Representatives, where he distinguished himself above all by causing confusion at every opportunity and consistently championing everything that opposed the forces of order and internal peace; for this reason, he soon incurred the deepest aversion of the great American statesman John Quincy Adams, who wrote in his diary on May 16th, 1842:

"I found Levy, this Jew from Florida, in the midst of delivering a fiery, inflammatory speech against the message from the President of the United States, in which he announced his decision to bring the war in Florida to an end."

On other occasions as well, Adams did not fail to describe this “Jewish delegate,” as he called him, in strong terms.
In 1845, David Levy was elected to Congress as a senator - undoubtedly, the state of Florida must have already had an influential Jewish minority at that time, for we see how Levy’s “importance” continued to grow; finally, his “popularity” reached such a degree that he had a town named after him called Levyville; however, not content with that, an entire county also had to bear his name, which was then called Levy County.
What actually happened then is not revealed to us by the chronicles of that time - whether Levy found himself publicly entangled in some scandalous affair, or whether he was caught in a fraud or some other swindle, we do not know; all we know is that there must have been a very specific, compelling reason for him to suddenly change his name, even though not just a town, but an entire county had been named after him: at some point, he himself abruptly fled from that name, and “Levy” became “Yulee”!
Now Levy sails into the American Civil War as “Mr. Yulee” with his sails billowing, and we see that he had a hand in everything wherever it was possible to make a fortune or to swindle assets; when he finally died, he left behind a fortune that was enormous by the standards of the time.
The same is true, of course, of countless other Jews - we read that a Mr. F. W. Sims (formerly likely Simson or Simon), who was the deputy head of the Confederate Railroad during the Civil War and, as such, failed miserably in his professional duties, was nonetheless the protégé of Colonel Aurelius F. Cone, the quartermaster of the Confederate Army - with regard to Cone, one can safely assume that his name was once Cohn, and the fact that Cone attended and graduated from the highly exclusive West Point Military Academy means absolutely nothing, for we know that admission to this academy—which was selected by the senator of his home state—was made possible through bribery; anyone who had enough money could bribe their senator and then get into the West Point Military Academy!

There were, however, exceptions in which Jews did not disguise their names with an American one - Judah P. Benjamin, for example, did not change his name since he could also be proud of it: when one learns that Judah P. Benjamin had already become a senator before the outbreak of the Civil War, and, when that war broke out, joined Jefferson Davis’s cabinet as Attorney General, then one must admit that the Jews in America had indeed already come a very long way; now he was already a member of a government and, as such, could rule over the descendants of those colonists who had wanted to expel the first Jews from America.
Yet even then his career was not over, for soon after he joined the government of the seceding Southern states as Attorney General, he was appointed Secretary of War! Now all the generals and the commander-in-chief of the Confederate Army were his subordinates; this was arguably the greatest triumph the Jews of America had achieved in their impressive list of other accomplishments to date.
Why this office did not last long, we do not know - professional incompetence was certainly no obstacle for Benjamin. What, incidentally, did he bring to the table to attain this most important post during a war? He was a lawyer and nothing more; one need only have read the letters that the Jewish Secretary of War Benjamin addressed to his Christian generals, how he held them accountable when his orders were not sufficiently heeded, and in what presumptuous tone he himself rebuked even the most deserving commanders of the Confederate Army, to have a rough idea of this Secretary of War’s capabilities.
It is understandable then that his generals eventually refused to continue taking military orders from a Jewish lawyer, for Benjamin was soon dismissed as Minister of War - this did not, however, prevent him from subsequently assuming the position of Secretary of the Interior, and just what opportunities for gain

this post offered becomes clear when one takes a closer look at the further course of this Jewish "genius's" career.

When the Civil War was over, Benjamin initially moved with Jefferson Davis and the other members of the Confederate government to the southern part of the Union - now we recognize the typical Jew once again: while the other members of the government, who fought for an ideal—at least as they imagined it—were also prepared to bear the consequences of a lost war, and while they remained in the country and calmly awaited further events, having followed their convictions and ultimately being prepared to die for them, not so for Benjamin! No sooner had the last shot of the Civil War been fired than he found himself on an English ship that had been held in reserve for him - here it is worth noting that during the Civil War, the English took a very hostile stance toward the legal North of the American Union, as they likely hoped that the Civil War would tear the United States in two, which is why they supported the Jewish smugglers and profiteers of the South in every way.

Whether Benjamin had made any secret agreements with the English while he was still Secretary of War for the secessionist Southern states—agreements that may have aimed at the division and fragmentation of the entire country—we cannot reliably prove, for Judah P. Benjamin took his secret with him to England; however, the festivities with which he was greeted in England upon his arrival seem to confirm to us that the English saw in him one of their most reliable friends, who supported them in their obvious goal of destroying the American great power - that the English apparently also felt a sense of obligation toward Judah P. Benjamin is evident from the fact that, barely having arrived in England, he was given the highest position available at the English court at that time: the Jew Judah P. Benjamin became "Queen's Counsel," the advisor to Queen Victoria of England!

His enormous profits—which he had undoubtedly obtained by abusing his public offices—he seems to have prudently transferred to England during the Civil War, just in case, much to the detriment of the very army of which he was the Secretary of War; this can be seen when we see Judah P. Benjamin living in the most splendid circumstances immediately upon his arrival in England!

And what role did Germany play in the American Civil War of that time?

After the Civil War - The Initial Effects of Racial Integration in the United States

The Civil War was over, and the Negroes were free - overnight, the cruelly abused slave became an equal citizen, now granted all the rights that had previously been reserved for his white master; it thus goes without saying that the white plantation owner saw great dangers in this upheaval and that, at first, little changed in the Negroes' rights: they were freed, and their mistreatment ceased, but otherwise, they remained, for the time being, simply Negroes.

In many areas, Negroes constituted the majority of the total population, and there were some places where only a few dozen whites lived amidst a majority of blacks - even to this day, this situation has persisted in a number of places, with the total number of Negroes living in the Southern states currently standing at 9,361,577, and in the state of Mississippi, there are more Negroes than whites.
Strangely enough, the Northern states had absolutely no understanding of the racial problem in the South, which had become exceedingly dangerous; above all however, the North's boundless hatred toward the South precluded any logical consideration, for the aim was simply to chastise the rebellious South and punish it for its insurrection; it had to be made clear to the South that it had lost the war and, as the defeated party, could therefore expect nothing at first—at best, only mercy - to carry out this chastisement with the utmost thoroughness, the liberated Negroes were enlisted.

If Newport was, as the colonist Mather put it, the "trash can" for the immigrating Jews at that time, then after the Civil War the South became the sewage field into which the North's filthiest wastewater flowed - had the blacks been left to their own devices and given the opportunity to integrate into the new society on their own terms, this would likely have resulted in a solution acceptable to all parties: the Negroes would have lived their own lives as a racially separate segment of the bourgeoisie, the concept of this new freedom would presumably not have been abused anywhere, and a slave would simply have become a paid worker; without question, the Negroes would have left political leadership to the whites, as they had done before, and would never have allowed themselves to be led into such grotesque excesses of their "freedom" as those that subsequently occurred.
However, the resolution of the Negro question was preceded by a very bitter and cruel civil war, and as is well known, no war between foreign peoples can be waged with as much hatred and brutality as a war among members of the same people - one need only think of how prisoners of the Civil War were treated on both sides: in Andersonville, Georgia, where some 35,000 prisoners of war were held behind barbed wire, approximately 130 of the abused, malnourished, and severely mistreated prisoners died every day! Meanwhile, some 60,000 prisoners perished in the South solely as a result of the cold and hunger.
After the end of the Civil War, the harsh laws of the victor were ruthlessly imposed on the vanquished, and in his boundless hatred, he completely forgot that the defeated in the South were also white people, who in many cases faced a superior force of blacks - without considering the consequences, they sought to force the whites of the South to regard Negroes as their equals, or even as superior!
Worst of all was the plan devised by profit-hungry politicians in the North to gain political dominance in the South by securing the newly created Negro vote, thereby making the whites of the South completely politically compliant and submissive to the North - to achieve this goal, a whole swarm of the worst kinds of criminals was sent to the South as public speakers and agitators to "enlighten" and "organize" the blacks, in order to secure the black vote in the election campaigns by the most reprehensible means.

An indescribable corruption in politics then set in, where general decay grew to monstrous proportions; all ethical and moral barriers were torn down, and the ensuing lack of restraint branded this, for the Southern states, arguably the saddest period of their history as the “tragic era” - while the Negro became the object of the most unscrupulous exploitation, the white man, in turn, became the victim of the Negro revelling in the intoxication of his newly acquired “rights.”

Let us take a closer look at these “Carpetbaggers,” as this swarm of political agents from the North was called - we need only single out the “most prominent” among them to easily determine who formed the “backbone” of the entire movement here as well, and who it was who, first, instigated this terrible confusion and, second, derived personal gain from it.
Let us consider Mr. Frank Moses, undoubtedly the “most significant” of this vile horde of “adventurers, degenerate scoundrels, and the dregs of radical political unscrupulousness,” as American historians describe them! A gifted orator who knew how to elicit thunderous applause from the Negroes listening to him, he propagated a “new philosophy of life” that quickly found favor among black people.
Frank Moses knew what black people wanted, what they craved: Negro freedom had to be “put into practice”, and for the Negro, freedom meant liberation from work, liberation from all ethical and moral concepts, and liberation from social barriers.
“Would you like to sit at the table with your former white masters?” Moses asked the Negroes mischievously. “Yes,” they roared in unison. “Would you like to go to the theater, dress like ladies, and sit next to the white ladies?” Moses asked the Negro women again - again they roared with enthusiasm.
“And... would you men also like to finally possess a white woman?” The answer was another storm of cheers from the half- or fully drunk Negroes.
“Beat your former masters to death! Take their land away from them - you are now the masters; take their wives away from them - they now belong to you!”
In this and similar ways, Moses and his comrades incited the “liberated” Negroes, and to reinforce his new “philosophy,” Moses traveled around with one or more of his Negro mistresses, danced in public only with Negro women, and emphasized, wherever he could, the “benefits” and “correctness” of racial mixing:
“The blood of black people is much purer and better than that of white people,” Moses shouted to those Negroes, who went from one frenzy of applause to the next.
“The white man can only save himself from destruction if he mixes his blood with the noble, heavy, pure blood of black people,” preached the Jew Moses.
The result of such speeches was, of course, horrific: white women were raped by Negroes en masse, and conditions eventually became so dire that in places where Negroes were in the majority, no white woman dared go out on the street without carrying a loaded pistol - but that didn’t help much.
When riots broke out and the white population finally fought back, these unscrupulous Jewish politicians stepped in, set up military and “civilian” guards consisting exclusively of blacks, armed them to the teeth, and finally set them loose on the white population; indeed, it even happened that during racial conflicts, in which a white vigilante group was maintaining order, black “officers” were placed in command of them!

It goes without saying that the white population of the Southern United States would not tolerate such grotesque conditions defenselessly for long, and soon, the best part of the white population of the South also banded together; this was forbidden in public, so it happened in secret: a powerful conspiracy then arose with the goal of creating an order that the written law could not establish—indeed, that it even made

impossible - the mighty Ku Klux Klan emerged as a weapon of self-defense and for the preservation of the white race against the onslaught of blacks.
On December 24th, 1865, six former soldiers and officers gathered in Pulaski, Tennessee; they were penniless, yet consumed by the fanatical conviction that things could not go on this way - in broad strokes, they outlined the goals and purposes of a defensive organization that would soon take over the entire South.
After every incident in which the races clashed, the Ku Klux Klan experienced a new powerful surge in popularity - initially, this organization was entirely geared toward intimidating black people, and since they were naturally very superstitious, the men of the Ku Klux Klan devised a costume—a robe and a face mask—that gave its wearers a ghostly appearance: draped in a white linen cloth, wearing a white, pointed hood with two slits for the eyes and painted jagged teeth, and carrying a lance, the men rode through the areas inhabited by black people at night, usually by moonlight; soon the Negroes began to feel a tremendous fear of these "supernatural" creatures.
If, as happened countless times, a black man was released from prison after a few days of detention—for example, after being convicted of raping a white woman—the Ku Klux Klan would intervene, and the very next evening, its white-clad riders would seize the man and hang him visibly from a tree as a grim warning, while in less serious cases, Negroes were chastised, whipped, etc., by the Ku Klux Klan - the goal was always to instill fear among the Negroes as the last line of defense for whites.

The Ku Klux Klan was always led by a respectable citizen, usually a former general; its "officers," who bore mystical titles, were in fact mostly former officers of the Confederate Army.
Every plantation had its own bell; in earlier times, it served to announce the start of the workday for the slaves, the lunch break, and the end of work in the evening - if an incident occurred on any plantation that warranted the intervention of the Ku Klux Klan—a Negro attack or the like—the bell was rung urgently, and within a short time, the men of the Ku Klux Klan living nearby were on the scene and intervened.
It goes without saying that once this organization had grown into a true force, it was unwelcome in the North of the country because it effectively thwarted its goals; the Jewish agitators of the North meanwhile, who swarmed en masse across the South, were also all too quick to instigate provocation - to this end, they ingeniously exploited the Ku Klux Klan costume itself, dressing some paid criminals in it and then sent out on raids, leading to the defamation of the organization of hooded men and causing the greatest confusion.
To further intensify this, the major New York newspapers intervened vigorously with fierce, baseless accusations, and magnified the significance of such provocations beyond measure - in the blink of an eye, the Ku Klux Klan was branded a newly formed rebel organization consisting of criminals and scoundrels, whose sole aim was to thwart the North's efforts to restore peace and order in the South!
It then came to pass that, relying on the large number of Negro votes and the artificially created pressure from the North, various Southern states soon declared the Ku Klux Klan to be illegal and subversive, and finally banned it! Severe penalties were prescribed for those members of the organization who could be apprehended; as a result, however, the members of the Ku Klux Klan only banded together more closely, their activities became even more secretive, and gradually their targets expanded, with Jews and Catholics being equated with Negroes as enemies of the organization.
While the term "Ku Klux Klan" originally derived from the Greek "Kuklio" (circle or society) and "Klan" from the Scottish term for clan or tribe, the three letters "K" gradually came to stand for "Koons, Kikes, Katholics": "Koons" was the colloquial term for Black people, "Kikes" was the term commonly used in

New York for Jews, and “Katholics” is self-evident; the first two were outsiders in America, and Catholics, it was argued, took their orders from the Pope in Rome, and were therefore, in the true sense, not Americans either.

Over the years, the entire white population eventually adopted this self-protection mechanism established by the Ku Klux Klan, since where written law offered insufficient protection, this population took matters into its own hands and carried out vigilante justice, known as “lynching” - since 1862, no fewer than approximately 5,000 Black people have been executed in this manner.
While initially they were content to simply hang Negroes accused of a crime from a tree branch, the methods of execution gradually became more cruel; eventually they began to tie the Negro to a car, drag him through town, poured gasoline over his body, and then set him on fire; they then hung his body and riddled it with countless gunshots - in 1937, they even went so far as to torture Negroes using oxygen blowers, burning holes in their bodies before hanging them!
Such executions always had the same goal: they were intended to serve as a deterrent to the rest of the black population - as much as one may deplore such cruel excesses, it is necessary to protect the white population without compromise.
All attempts to legally ban “lynching” have failed so far, but today the Negroes have chosen a “leader” for this endeavour who has completely white skin and blond hair: his name is Walter White, and although he demonstrably has only 1/64 Negro blood in his veins, he is nevertheless considered “colored.”
The law that this “leader” of the blacks seeks to enact would impose a penalty of 5 years in prison and a $5,000 fine on any police officer who fails to protect the victim during a “lynching”; furthermore, this proposed law would also provide for compensation of $10,000 for the family of the lynched Negro; twelve states of the Union have already adopted this final section of the proposed law - it is revealing that the “Negro leader” Walter White today finds his most active allies among the Jews of America.

While the black slave was once an extremely lucrative commodity for the Jews, the Negro freed from slavery became the Jews’ ally overnight, for they instinctively sensed that the Negroes’ struggle for the recognition of their race somehow parallels the Jews’ struggle against the rest of the non-Jewish, white population - one need only keep in mind time and again that the Jews in America owe their phenomenal economic and political rise solely to Thomas Jefferson’s Constitution, where the “freedom and equal rights” of all Americans was the soil in which Jewish power grew and on which it still flourishes more brilliantly today.
Any infringement of this “equality of rights for all,” the Jews believe, could—even if directed only against the Negroes—ultimately lead to racial protectionism against the Jews as well; therefore, it is no longer very surprising to find the Jews among the main opponents of the Ku Klux Klan at a time when that organization was not even concerned with the Jews!
Any attempt at racial classification was vehemently rejected by the Jews, although to this day in America they claim they are not a race at all, but merely a “religion” - if today a Negro anywhere in America is suspected of having committed a crime, dozens of Jewish lawyers immediately step forward ready to defend this Negro, even pro bono; at the same time, as if on a single signal, the entire Jewish press also makes such a racket that the courts hardly dare to proceed against the Negro accused of a crime with anything other than caution and consideration.
Outside the courthouse, however, stands a crowd of non-Jews, determined to do anything and undeterred by nothing: the gallows are ready, and the noose is held aloft - if the trial proves the guilt of the accused

Negro—for which the law may prescribe only a few months or years as punishment—then the Negro is hardly to be saved; he is seized while being transported to prison, or, if he has already arrived there, dragged out of his cell and then goes the same way that 5,000 other Negroes have gone for more than 50 years.

It is worth taking a closer look at the precursors of the Ku Klux Klan movement, for it was preceded, albeit with different goals, by another secret organization: the Know-Nothings.
This organization fought against the significant rise in power of the new immigrants, the "Foreigners": its goal was to amend existing laws so that acquiring citizenship in the United States would require not 5 years, as had been the case, but 21 years of residence, and so that public offices could only be granted to men born in America itself - of course, such laws would have severely affected not only the Catholics flooding into America from Ireland, but above all the Jews, which is why the latter immediately took a strong stand against such efforts.
Around this time, Jewish immigration was growing as never before - between 1845 and 1865, the number of Jewish immigrants increased tenfold, and between 1865 and 1900, approximately fifteenfold! All new immigrants—and their numbers were already in the millions—would thus have been automatically excluded from positions in the country's public administration, and in that case, even the most powerful Jewish uncle or cousin in government service would no longer have been able to help, for securing a position for his newly arrived relatives would no longer have been possible.
The non-Jewish segment of the American press actively joined the "Know-Nothings", and a fierce campaign against all new immigrants—whether they were Catholics or Jews—began, for alongside the Jews, the Pope was the target of fierce attacks - this hatred swelled so much that during a march by various lodges belonging to the "Know-Nothing" party, demonstrators stormed and looted the Catholic St. Mary's Church in Newark, New Jersey, on September 5th, 1854, destroying its interior furnishings, with similar incidents occurring in Columbus, Ohio, and in Cincinnati; in Louisville, Kentucky, public fury reached such a fever pitch that several Catholics were killed and a total of 11 of their homes were burned down.
What the "Protestant" Jew Henry A. Wise, a well-known politician from the state of Virginia, wrote at the time can be seen as the typical Jewish attitude toward the "Know-Nothings" party, which was very powerful at the time:

"The 'Know-Nothings' favor hypocrisy and wickedness; the party seeks to suppress one religion and promote another through physical and mental coercion - this secret society can lead to no other end than corruption and the persecution of all religious sects."

Wise, as well as his fellow Jews, immediately sensed where "religious persecution" might lead.
The "Know-Nothing" movement, however, was soon overshadowed and crushed by the approaching events of the Civil War, and it was only after the Civil War that we see the Ku Klux Klan movement emerge to combat new, serious excesses; however, when the Ku Klux Klan was later able to penetrate the North, the fight was directed less against Negroes than against Jews and Catholics.

But let us stay with the South, and let us return to Frank Moses - this agitator started small, it is true, but what he was striving for when he promised the Negroes the moon, we shall soon see.

It wasn't long before the first election took place, and his Negroes, incited by him to their worst desires, promptly elected the Jew Moses as Speaker of the House of Representatives in the state of South Carolina; by the very next election, Moses had climbed even higher, and he went so far as to rule the state as governor!

But how did he govern? An indescribable corruption set in: Moses immediately had a magnificent villa built for himself, which cost $40,000; he maintained a stable of the finest racehorses and the most expensive carriages; his cellar was filled with the finest wines, and he surrounded himself with a circle of select young Negro women, the prettiest of their race; Moses' annual expenses amounted to $50,000, which, since he took office with absolutely no personal funds of his own, were squeezed out of the people with the help of his black electorate.

Moses, as the "most prominent" of these bloodsuckers preying on the people, perfectly embodied the era that made him great and which came to be known as the "Golden Age of Theft"; Moses's term in office was likewise named by the people he had plundered.

The American historian Claude G. Bowers said of the Jew Moses in his book *The Tragic Era*:

"He was morally utterly depraved, a gambler and bon vivant who seized every opportunity to participate in the plundering of the people... He and his political entourage in public office were thoroughly steeped in corruption: they lived off the fat of the land, drank fine wines and liqueurs, kept precious horses, and lived in luxurious homes; Moses was a degenerate criminal, dishonest beyond description, who suddenly arrived to the land of milk and honey."

Moses also had a whole number of Negroes in his staff whom he deployed as speakers in every election campaign - had Washington and Jefferson, when they proclaimed the Constitution and brought American democracy into being, foreseen the downright grotesque forms it might one day take, they certainly would not have proclaimed it.

What an election campaign of that time, for example in the state of South Carolina, still had to do with democracy was beyond comprehension: shortly before the vote, after the Negroes had been promised everything they could possibly wish for, the liquor barrels were opened, cigars were handed out, and everyone was given a good meal; once the Negroes were completely drunk, their political commitment to democracy was extracted from them.

Elliott, a Negro and the confidant and closest associate of the Jew Moses, also had a magnificent villa built for himself after he was "elected" Speaker of the South Carolina House of Representatives, one of the highest Democratic offices; his villa was located in the most exclusive neighborhood of the state capital, and he, too, led an indescribably dissolute life at the public's expense - when, after a long time, this regime was replaced by Governor Daniel H. Chamberlain, he declared to the state's plundered and outraged bourgeoisie, driven to the very limits of their patience:

"Moses is surely the most depraved character who has ever disgraced and prostituted a public office in all of history!"

With this sentence, Mr. Chamberlain had characterized not only Moses, but the entire political life of America, now completely permeated by Jews - it was not only in the state of South Carolina that the "Golden Age of Theft" dawned under the leadership of the Jew Moses and the Negro Elliott, but all of America was seized by it.

Meanwhile, the waves of hatred against the Ku Klux Klan in the North grew ever higher - in New York, which had by then become the great stronghold of American Jewry, the Jew Phillips roared in a fiery speech against the South:

"I do not believe that peace will ever reign in the South until 347,000 men are hanged or driven out."

By this, of course, he meant all members of the Ku Klux Klan! For instinctively, the Jews now sensed—as they had in the past and would again in the future, right up to our own time—that any organization built on racial principles could ultimately turn against them as well, and if the Jews were already opposed to any religious favoritism that might eventually be directed against the "Jewish religion," they were all the more hostile to any organization built on racial principles - this explains why the same Jew Phillips, in 1871, addressed another gathering in Jewish New York, exclaiming:

"There is only one cure for the South: one would have to drown 3 million men, women, and children in the Gulf of Mexico and, on top of that, hang a few dozen generals!"

The Jew Phillips thus wanted not only to exterminate the members of the Ku Klux Klan, but also their wives and children!
Although the Ku Klux Klan was not intimidated by these Jewish outbursts of hatred, the North nevertheless knew how to inflict the gravest damage on the South in other ways, with the obvious aim of completely impoverishing it and thereby making it economically dependent on the North: after the end of the Civil War, the South was left with practically nothing but cotton, and the North now attempted to seize this as its own: all stocks belonging to the former Southern government were immediately confiscated. But these accounted for only the smallest fraction of the cotton available in the South, for small plantation owners had hidden over 5,000,000 bales in barns and cellars so they could live off the proceeds for some time: these were almost exclusively members of the Ku Klux Klan, who stuck together with admirable tenacity and loyalty, with not a single one betraying the others - it was therefore initially impossible for the North to locate the cotton.
The government then secretly sent spies out to the plantations who managed to infiltrate them as farmhands or employees, and in this way, discovered the hidden cotton; shortly thereafter, it was confiscated, and 5 million bales of cotton, worth 500 million dollars, were delivered to the North.

Now a Jew was appointed as a cotton agent in New York, entrusted with the official duty of reselling this cotton for the government, primarily to England - again, we must not overlook that people in the United States at that time were living in the "Golden Age of Theft."
Simeon Draper, the Jew who had been appointed the government's state cotton agent, certainly had no different view of his office than his fellow Jews—the "Governor" Moses of South Carolina, Judah P. Benjamin, the Secretary of War, or Haym Salomon, the "Financier of the Revolutionary War": they all knew only one god, and his name was Mammon!
Simeon Draper took office in New York completely penniless, but when he later left it, he possessed a private fortune of several million dollars! Simeon Draper's fortune, amassed in such a short time, could not have come from his salary, which was not overwhelmingly high in itself - we may therefore, without being guilty of the slightest exaggeration or distortion, assume that Simeon Draper profited handsomely

from the proceeds of the cotton confiscated from the small and medium-sized plantation owners of the South, now entrusted to him for sale on the government's account; in any case, we are merely repeating the view of contemporary American historians, who described Simeon Draper as a great swindler.

We have thus far observed a phenomenon that is undoubtedly very interesting - with lightning speed, the Jew always made his way to wherever confusion reigned and where, as a result, the possibility of great parasitic profits existed: first, the Jews plundered the South during the war, and then came a fresh influx of Jews from the North, with whom, united, the South continued to be exploited in new ways; already New York looms on the horizon as that mighty stronghold of Jewry, from which this Jewish power—now grown to gigantic proportions—radiates in all directions.

Politics is becoming ever more corrupt, trade and the manipulation of public funds ever more sordid, and the non-Jewish people are being increasingly bled dry and plundered - meanwhile, the wealth of the Jews is growing to fantastic proportions! We can perhaps now understand why the better part of the bourgeoisie in the North turns away from politics with disgust, albeit with the highly questionable success of thereby leaving it to those who turn it into a very lucrative business.

The Jews knew very well why they fought so tenaciously and relentlessly for those rights that opened the gates to politics for them: every new war brought them fresh funds. While the non-Jewish people fought in the North and South, bled to death on the battlefields, and gave their governments their all so that these could continue the wars, the Jews knew how to keep themselves away from all danger and to enrich themselves more and more at the misfortune of their host people.

One can understand the revulsion with which decent representatives of the people, who saw their duty as serving the people for their benefit and not their own, withdrew from politics, while more and more Jews crowded around the public feeding troughs - along with us, the entire non-Jewish world will honor the words spoken by Senator J. W. Grimes when he resigned his office:

"The Civil War has corrupted everyone and everything; money alone now determines success, and I thank God that my political career ends with the beginning of this corrupt 'era'!"

Jewish Power in the World War

It was the Great War that finally propelled the Jews in the United States of America into positions of power - we have seen above how, ever since the first of their race—Jacob Barsimson—immigrated to the United States in 1654, they rapidly expanded and consolidated their power from war to war, yet it was only the World War that gave the Jews absolute power over the entire population of America.
At last, the Jews had this population—which, just three centuries earlier, under Governor Peter Stuyvesant, had denied them civil rights, prohibited them from owning land and homes, forbid them from trading with non-Jewish colonists, refused to accept their oaths in court, made marriage with Christians impossible for them, and imposed severe penalties on them for the practice of Jewish religious services — finally, the Jews had now got the descendants of their host people by the throat, and now this non-Jewish population was to pay dearly for its former "presumption" toward the Jews!

Bernard M. Baruch ascended the "throne" in 1915 as the No. 1 American Jew - with the stroke of a pen, the then-President of the United States, Woodrow Wilson, handed this Jew complete control over all branches of American economic life, and from then on, all non-Jewish Americans were to take orders from a Jew.
In that year of 1915, when President Wilson's administration was not yet aware that it would enter the World War two years later, Baruch was already working with his Jewish accomplices to devise plans for mobilizing the American war industry; in 1916, when President Wilson was elected—or rather, re-elected as the "President of Peace" amid the stirring strains of the song "I Didn't Raise My Boy to Be a Soldier…"—Baruch and his accomplices, Eugene Meyer, Rosenwald, Eisenmann, Guggenheim, Rosenstamm, Vogelstein, Loeb, Lewisohn, and whatever else they were called, had already finalized their economic plan for the United States of America's war effort - no sooner had Wilson been re-elected as the "peace" president, and no sooner had his openly stated policy of non-intervention by the United States in the World War been proclaimed and endorsed by the American people through Wilson's re-election, the United States then entered the World War.
It is pointless today to argue whether America would have remained neutral if Germany had not continued its submarine warfare, or whether this or that factor accelerated or caused the United States' entry into the World War - what is beyond doubt, however, is that at a time when the American government outwardly expressed its desire for peace in words at every opportunity, Bernard Baruch, the all-powerful Jew who worked behind the scenes of that government, already "believed" in America's entry into the World War as early as 1915 and acted accordingly.

While Baruch was secretly hatching his war plans, other Jews were busily engaged in fleecing the German-Americans who were loyal to Germany: the Jewish banking houses Kuhn, Loeb & Co., Warburg, Schiff, and others earned enormous sums from the large donations made by German-Americans to Germany, all of which passed through the hands of these Jewish bankers; everywhere, in every camp, the Jews stood ready to exploit the patriotism of the various ethnic groups for their own gain.
To them, these Jews, national sentiment or conviction were completely foreign concepts as they fleeced the non-Jews of America, who were collecting and donating for their blood brothers in Europe, while other Jews were already eagerly supplying war materials to Europe and reaping enormous profits from it.

When the war broke out—that is, when the United States entered it—Baruch established a veritable dictatorship: nothing took place in America's economic life that Baruch did not know about, that his Jewish spies did not report to him; he ruled autocratically over the use of all goods and materials, and not only dictated their prices, but also the wages of the workers; he controlled the entire financial power of the country, and all decisions regarding the expansion, restriction, or shutdown of industrial plants, as well as the establishment of new ones, passed through his hands.
The Jew Baruch even had the final say regarding the deployment of all American citizens within the war machine - it was he who could decree that his Jewish friends could remain at home as "irreplaceable," while non-Jews were sent to the front!
Nearly 400 branches of industry were subject to the dictatorship of the all-powerful American Jew Bernard Baruch - no builder could construct a house, no plumber could buy a piece of metal without Baruch's approval; he was ultimately described as the most powerful force in the war.
It has never been possible to determine in how many of the industries favored by Baruch he himself held a stake, for Baruch skillfully managed to obscure these holdings with the help of a large number of Jewish accomplices - what we do know is only that he now possesses an immense fortune, many times what he owned at the start of his wartime dictatorship; we also know that 70 percent of all the newly minted war millionaires in New York City were Jews.
That Baruch looked out for his fellow Jews seems self-evident when one remains aware that, after all, the goal was the completion and consolidation of Jewish power in the United States of America - in this respect, Bernard Baruch acted no differently than his Jewish compatriots and predecessors in the Revolutionary and Civil Wars, for the goal was always the same: the exploitation of the respective host nation and the simultaneous consolidation of Jewish power over it.

On June 27th, 1934, the former Republican chairman of the Banking and Finance Committee, McFadden, stated:

"Since the Great War, there has been no administration in which Bernard M. Baruch was not the principal advisor on policy, economics, and finance; every administration that followed his advice was plunged deeper and deeper into financial chaos."

By the time the World War ended, the United States had accumulated a debt of around 26 billion dollars, but of course, every war supplier was paid in full; this was done with the money that had been taken from the American people during the World War.
The allies in the World War also received their loans from America, mostly in the form of war material deliveries - of course, it was the American citizens who footed the entire bill, and it was almost exclusively the Jews who profited from these enormous financial war transactions carried out under Baruch's dictatorship!
The picture was no different at the Versailles peace negotiations - President Wilson went to France with the firm resolve to enforce his well-known theories of the final self-determination of peoples, for he had clearly recognized that Europe would not find peace until its ethnic problems were resolved in every detail and until all peoples were freed from foreign rule, united within themselves; that was the deeper meaning of Wilson's 14 Points, which, in addition to the right of peoples to self-determination, also stipulated that no reparations whatsoever should be imposed on Germany: one is almost tempted to assume that Woodrow Wilson actually wanted to make the World War the "war to end all wars."

But his entourage, which had accompanied him to the peace negotiations in France, already carried within it all the seeds of the failure of Wilson's mission - surrounded by a shrewd circle of Jews, Wilson set out on his journey.

"The American peace delegation that traveled to Paris under Wilson's leadership included 117 Jews."

- **Sanctuary, New York City Public Library**

One can vividly imagine how these Jews—Baruch and his comrades, along with the Jewish journalists—exchanged knowing glances among themselves as they tried, even before and during Wilson's trip, and even before the actual "peace" negotiations began, to ridicule the idealist Wilson by any means necessary.
Wilson took his seat at the negotiating table in Versailles, but there, however, he had to realize that everything had been turned upside down, and that he had been completely betrayed and sold out - overnight, the attitude of those around him had changed, and he was no match, on his own, for the cunning intrigues and machinations of a Lloyd George and a Clemenceau: right from the start of these peace negotiations, it became clear how far the basis for negotiation had drifted from the 14 Points established by Wilson.

At that time, in the spring of 1919, the American Food Commissioner and later successor to Wilson, Herbert Hoover, was sitting in the American presidential chair in Brussels, closely observing developments in Versailles from afar - Hoover had made himself available for the post of Food Commissioner in Belgium without any personal demands on his part, as he believed in America's "mission," as outlined in Wilson's 14 Points, and he also demonstrated through his selflessness that he was prepared to work toward its fulfillment.
However, when he realized that in Versailles there was no longer any mention of these 14 Points, but that, on the contrary, the only topic of discussion was territorial cessions, shame must surely have flushed his face at that moment - without further hesitation, he wrote a letter to President Wilson in Versailles that must be regarded as a historical document.
With ruthless sharpness, Herbert Hoover lambasted the lack of character of the American peace delegation, whose actual puppet masters, as is well known, were the Jewish financiers in New York and Washington; in his letter, Hoover reminded Wilson of the events that led to the peace negotiations, conscientiously noting that Germany had accepted the 14 Points in good faith, and how President Wilson had repeatedly affirmed his commitment to them; Hoover additionally and earnestly warned Wilson against abandoning the negotiating basis of the 14 Points, which Wilson himself had established and to which he had committed Germany.

"The national honor of the United States is at stake - if the United States does not adhere to these 14 Points, then it will have lost its honor for all time."

Hoover warned in the strongest possible terms of the expected consequences of disregarding this foundation, and with astonishing, almost prophetic foresight, he said that the entire world would plunge into an economic crisis unlike any ever seen before if these 14 Points were not carried out conscientiously and precisely - the world, Hoover said in this letter addressed to Wilson, would be thrown back into the

deepest and darkest Middle Ages, and Germany would ultimately be forced to go its own way under its own power.
It is not merely an interesting side note that while this letter from Hoover was indeed read aloud in the U.S. Congress, the press under Jewish control—especially that of New York—ignored it - after all, what interest could the Jews possibly have in a peace treaty that seriously intended to make further wars impossible!
Nothing is more hostile to the Jews' schemes than a firmly established order; only where confusion and chaos reign can they enrich themselves and expand their power, and it was therefore necessary for them to ensure that Europe did not find peace - that is why we witnessed the Jews suddenly, like rats abandoning a sinking ship, turning away from Wilson's ideology and leaving the further course of the peace negotiations to Lloyd George and Clemenceau.
Wilson refused to sign the "peace" treaty; however, by allowing this peace treaty—the conditions for which they had created through their entry into the World War—to proceed nonetheless, the United States made itself, to the highest degree, complicit in this breach of faith toward Germany, despite President Wilson's refusal to affix his signature to these shameful documents - since it was America itself that, through Wilson, its head of state, had drawn up those 14 Points, one can only agree with the later President Hoover when he stated with authority that America had thereby put its national honor at stake.

In this context, it will certainly be of interest to note what Henry Ford, the famous American automobile industrialist who had repeatedly and selflessly advocated for the end of the war during the World War, wrote in his book *The International Jew* (German translation published by Hammerverlag in Leipzig), among other things:

"The Jewish world program was the only one that went through at Versailles without compromise - the French, who watched in amazement as thousands of Jews from all corners of the world flocked together and participated as 'chosen advisors' to the heads of state, called the peace conference the 'Kosher Conference'; especially in the American peace delegation, the number of Jews was so strikingly large that it caused a sensation everywhere."

The Englishman Dillon writes in his book *The Inner History of the Peace Conference*:

"It may strike some readers as strange, but nevertheless, it is a fact that a considerable number of delegates to the conference believed that the real influences behind the Anglo-Saxon ones were Semitic."

Dillon describes how Wilson's proposals regarding the so-called "rights of minorities" were based solely on Jewish demands, that these rights deeply and severely encroached upon the sovereign rights of the states concerned, and were formulated by the Jews "who had gathered in Paris to push through their carefully thought-out program, which they succeeded in doing completely."
Since we have just cited Henry Ford's book, it is very revealing to learn what happened to the author, Ford, after the magazine *The Dearborn Independent* first published the contents of his book in 1920 - Henry Ford was sued by the Jews following this publication and lost; among other things, the American Jews' lawsuit centered on Ford's assertion regarding the authenticity of the *Protocols of the Elders of Zion*, and Henry Ford was forced to retract the contents of his book in a statement.
In his book *My Life and Work*, Henry Ford states:

"The Jewish question depends entirely on the Jews themselves - if they are as wise as they claim to be, then they will work to make Jews into Americans, not America into a Jewish nation; the genius of America is Christian in the broadest sense, and it is its destiny to remain Christian."

Ford never retracted this statement.

The power of the Jews in America could hardly be more clearly demonstrated than by the fact that one of the most influential figures in business, such as Henry Ford, had to bow in this manner to the Jews, whose influence now extends into the highest political and economic spheres of American life - every other nation, every other race, every other religion may be reviled and slandered in America, may be insulted and defamed to the deepest degree—but not the Jewish race!

The Secret Jewish "World Government"

As was evident from the previous chapter, the World War had made America the main center of world Jewry - the extent to which Jewish power has grown in America is immense, and the reach of this power across the entire world is almost unbelievably vast.
In the following chapter, we are able to present indisputable facts from the best-informed, confidential sources—facts that were meant to remain a well-guarded secret; virtually nothing, or at least nothing of substance, has been written about this chapter to date.

Much has already been said about the existence of a secret Jewish world government, particularly since the publication of the *Protocols of the Elders of Zion* - it is a fact, however, that none of the claims or speculations regarding this have ever been proven.
A small, courageous group of Americans has now finally succeeded in uncovering the complete program of a Jewish "world government" with its international seat of government in New York City, USA; in every country that grants the Jews the right of residence, there is a sub-organization of this "government" that pursues and carries out the goals of its program according to the principles of an absolute dictatorship, without consulting the Jewish masses; these sub-organizations are even represented in the League of Nations and the Hague Court of Arbitration.
In most governments, representatives of the secret Jewish "world government" participate in the deliberations of political leaders regarding war, peace, the economy, or social policy, just as they control the economic life of all gold-standard nations and influence them in accordance with their goals.
The Jewish "world government program" is worked out down to the smallest detail - thus, in the event that a nation faces economic or political collapse, a financial department, a department for domestic and foreign policy, a war department, an intelligence department, a propaganda department, and a department for labor issues are already in place, so that this nation could then be immediately incorporated into the Jewish "government apparatus."
It is interesting to list a few points of the program of the Jewish "world government," which, while not exhaustive, nevertheless reveals the most important goals and ideas:

1. The promotion of national and international Jewish rights, Jewish influence, and Jewish supremacy in host countries.
2. Full subsidization of the diplomatic service of key countries to promote the Jewish plan and eradicate growing antisemitism in other countries.
3. Control of the United States government through its highest officials; this same control extends to the governments of individual states, as well as the police organizations of major cities, through agents in key positions and through the intrigues of bribed state governors, mayors, judges, politicians, etc.
4. The United States is to be gradually transformed into a Jewish Soviet Republic under the leadership of "Technarchy" and the Third International in Moscow; this development is already drawing closer to its goal through new federal laws that closely resemble the Soviet system.
5. Control of the American Army and Navy through their secret infiltration by Soviet agents and Freemasons in collaboration with the B'nai B'rith Lodge.
6. Complete paralysis of the Army and Navy through sabotage and destruction of the organization; thereafter, the Army and Navy will be reorganized according to the Jewish Soviet plan.

7. Displacement and elimination of non-Jewish commerce, industry, banks, professions, teachers, etc.
8. The severing of diplomatic relations between the U.S. and the fascist states - this is prepared through anti-fascist propaganda in the press, from the church pulpit, from the public podium, and via radio, and is reinforced through terror, boycotts, strikes, and uprisings.
9. The continuation and intensification of the national and international boycott against the fascist states in order to weaken them.
10. The confusion, disintegration, and eradication of Christian culture.

The possibility that within a state there exists another state consisting of a race that fights against all other races for supremacy is not merely disputed by many, but simply rejected as utterly implausible - the following statement, which Lewis Brown delivered on November 25th, 1936, before an assembled Jewish congregation, is, however, proof to which nothing needs to be added.
Speaking as a representative of this secret Jewish "government" in the United States to his fellow Jews, he declared:

"Today there is no longer a choice: we are finally pitted against one another—Jew versus Gentile."

It is a fact that a fund of fifty million dollars exists for the implementation of the goals of the secret Jewish "world government," which is tax-exempt due to false statements made to the American government.
A far superior, truly massive system of secret manipulation and international espionage, greater than any country on earth has or has ever had, is at the disposal of the secret Jewish "world government" today; it permeates every conceivable branch of politics and economics across the entire globe.

The Financial Administration of the Secret "World Government"

All Jewish collections, regardless of the pretext under which they are carried out, have always had but one purpose: to maintain and increase the fund of the Jewish "world government" - the proceeds of such collections, which are taken from Jews in all countries for "support of the Jewish homeland," for "Palestine," for "Jewish refugees," for "charitable events," etc., all go to the organization called the "American Jewish Joint Distribution Committee."
Neither the public nor the vast majority of Jews are aware of the names of the leading figures or the extensive staff of this organization - nevertheless, it is impossible for a Jew to opt out of the collections, for the political Jewish leaders ensure that while the apolitical Jew learns nothing of their plans, he can still be exploited by them for these purposes.
It is known that a London Jewish committee led by the English Rothschild is providing financial aid to Jews from Germany and Austria, while the French Rothschild, with a similar group in Paris, intends to help Palestine and its Jewish immigrants; however, only very small amounts are actually allocated to these purposes, while the vast majority of the funds from these committees' collections are handed over to the Joint Distribution Committee and used for the goals of the secret Jewish "world government" - in a balance sheet—secret, of course—dated July 1st, 1935, the Jewish "world government" lists this fund at 50 million dollars.

It is known that since the World War, more than 150 million dollars have been collected by the Jews and spent for the purposes of the "world government"; the current fund is, of course, constantly replenished in accordance with the goals of the Jewish "world government program."

Government Funds for the Secret Jewish "World Government"

There are nations that oppose the secret Jewish plans for world domination, yet the secret Jewish "government" has devised means by which it believes it can eliminate even this resistance: national treasuries in "democratic" countries are plundered by the Jews by demanding the implementation of projects that are supposedly for the general welfare of the nation, but in reality serve only to strengthen and consolidate international Jewish supremacy, and so-called stabilization funds of individual nations are targeted by the secret "world government" and used to finance global boycotts, which serve only to undermine the economic policies of nations that oppose the Jewish plans for world domination.
By chance, an interesting fact has come to light that the banks of France and England, the Bank for International Settlements in Basel, Switzerland, as well as the Federal Reserve System (banks) of the United States are involved in the execution of these plans - a London Jewish newspaper had published this, and the *New York Times* of January 2nd, 1938 reprinted it; it was later denied, but the wording speaks for itself, to the point that further comments are unnecessary:

"According to reports in the 'Sunday Chronicle', leaders of international Jewry will gather near Geneva this week to devise a 'counteroffensive' against the anti-Jewish movements in Poland, Romania, Germany, Hungary, and Austria."

"A 'united front' comprising all factions of the Jewish parties will be established, and the donation of $2,500,000,000 from prominent international Jews will be used to combat the states that are taking action against the Jews."

"According to reports, the battle will be fought in the 'stock exchanges of the world'; since most anti-Jewish states are burdened with large international debts, they may (in the newspaper's opinion) see their very existence threatened as a result."

"A boycott of export products from small retailers across Europe could lead to a complete undermining of the economy in some anti-Jewish countries."

It must be emphasized once again that all funds received by the American Jewish Joint Distribution Committee are made available to the secret Jewish "world government"; only a very few initiated Jewish leaders know the official title of the secret Jewish "world government," which is hereby revealed for the first time: the American Jewish Joint Consultative Council.

This body is divided into five groups:

The American Jewish Committee and the American Jewish Congress - Department of Domestic and Foreign Policy, Propaganda Department

The Independent Order of B'nai B'rith - Intelligence Service, War Department
The Joint Distribution Committee - Finance Department.
The American Jewish Labor Committee - Labor Department

The leading top figures of these five groups form the American Jewish Joint Consultative Council; this Joint Consultative Council, which represents the supreme council of the secret Jewish "world government," was established through the efforts of Alfred M. Cohen on June 22nd, 1933, in New York - as early as January 1933, he had stated verbatim before leading figures of the B'nai B'rith Lodge:

"What I believe American Jewry lacks is a collegiate body of delegates consisting of representatives from all organizations, whose task is to address matters of a national and international nature so that a duplication of efforts may be avoided."

Shortly thereafter, the official lodge publication *B'nai B'rith Magazine* reported in its October 1934 issue on page 8:

"The first official act of the United Council was a message to the State Department (in Washington) advocating that applications for entry into America by Jews from Germany and Austria be approved."

On the same page of the magazine, the following statement regarding the United Council could be read:

"It was hailed by the Jewish press and Jewish leaders everywhere as an outstanding achievement."

Naturally, this United Council immediately formed subgroups abroad to work in conjunction with it - for example:

Canada: The Canadian Jewish Congress and the B'nai B'rith Lodge
Mexico: The Jewish Chamber of Commerce and the B'nai B'rith Lodge
Great Britain: College of Jewish Deputies, No. 1 Woburn Place, London; The United Committee of Great Britain.
France: L'Alliance Israelite Universelle (Sanhedrin), Consistoire Juive Central, le Comité Mascuraud, la Grande Loge Misraimite, le Conseil de l'Ordre du Grand-Orient, 16 rue Cadet, Paris
Eastern Europe: Agudath Israel (East European Jews)

In what follows, we are now able to reveal the organization of the secret Jewish "world government" down to the smallest detail, which, given that it has never been published before, is certainly of interest in the context of our book.

The United Jewish-American Distribution Committee

The United Jewish-American Distribution Committee is affiliated with the World Council for German Jewry, the I.C.A. Jewish Colonization Palestine Electric Company, and the Palestine Potash Company; the combined leaders of these organizations constitute the Comité d'Entente.

The chapter operates under the name of the American Joint Reconstruction Foundation and is tax-exempt as a "foundation"; this is a deliberate deception, as the committee owns the Palestine Electric Company and the Palestine Potash Company, both of which are commercial enterprises.
This committee, organized on November 24th, 1914, has its main office at 100 East 42nd Street in New York, and, according to the Jews, its purpose is to distribute capital to the needy Jews overseas; in the lodge publication *B'nai B'rith Messenger* of April 3rd, 1936, this body is described as:

"...the preeminent organization of Jewish philanthropy throughout the world."

The leaders of the organization as of 1938 were:

National Honorary Chairman: Felix M. Warburg (deceased)
Provisional National Honorary Chairman: Mrs. Felix M. Warburg (Eduard M. M. Warburg)
Honorary Chairmen: Cyrus Adler, Philadelphia; Max Epstein, Chicago; Louis E. Kirstein, Boston; Herbert H. Lehman, New York; James N. Rosenberg, New York; Aaron Waldheim, St. Louis; M. C. Sloss, San Francisco
Advisory Chairmen: Paul Baerwald, New York; William Rosenwald, Philadelphia; Jonah B. Wise, New York
Vice Chairs: James H. Becker, Chicago; Leon Falk, Jr., Pittsburgh; Meyer L. Prentis, Detroit; George Backer; Salmon P. Halle, Cleveland; David J. Schweitzer, New York; William J. Schroder, Cincinnati
Treasurers: Marco P. Hellman, I. Edwin Goldwasser, New York; William A. Koshland
Secretary and Executive Director: Joseph C. Hyman, New York
Auditor: Morris C. Troper, New York
Deputy Auditor: Mrs. H. B. L. Goldstein
Press Officers: Herbert J. Seligman, Nat. Belth, New York
Director of Collections: Isidor Coons, New York
European Directors: Dr. Bernhard Kahn, Nathan Katz
Soviet Director: Dr. Joseph A. Rosen

The National Council

Thirty-seven Jews are distributed across the country's 37 largest cities, forming the National Council - only one member, Evelyn Morrissey, whose exact role is unknown, is non-Jewish.
The committee operates in Soviet Russia under the names of the American Jewish Joint Agricultural Corporation and the American Society for Jewish Farm Settlements in Russia, with Dr. Joseph A. Rosen serving as the director; the committee also operates in Palestine under the names of the Palestine Foundation Fund and United Palestine Appeal.
The World Council for German Jewry in London consists of:

Sir Herbert Samuel, Chairman
Anthony Rothschild, Treasurer
Dr. Chaim Weizmann
Simon Marks

Lord Bearsted
and the Marquis of Reading

The American Jewish Committee
(Department of Domestic and Foreign Affairs)

This committee, which was organized in 1906 and officially registered in 1911, claims to have a membership of 305 groups and is led by 43 chairpersons; its headquarters are located at 461 Fourth Avenue, New York City.
As the *American Hebrew* once reported, the goal of this committee is to secure the civil and religious rights of Jews throughout the world and to combat discrimination against Jews.
Its leaders are:

President: Cyrus Adler
Honorary Vice President: Abram I. Elkus
Vice President: Irving Lehman. Louis E. Kirstein
Treasurer: Samuel D. Leidesdorf
Editor: Morris D. Waldman
Associate Editor: Harry Schneidermann

Another 39 Jews make up the Executive Committee and are located in all major cities across the country.

The American Jewish Congress

The American Jewish Congress was organized on June 10th, 1917, but was reestablished in 1922; in December 1918, it convened in Philadelphia under the chairmanship of Louis Dambitz Brandeis, a member of the Supreme Court, Nathan Strauss, Julian W. Mack (judge), Stephen S. Wise (rabbi), Professor Felix Frankfurter, Louis Lipsky, Solomon Bloomgarden (Yehoasch), Dr. Chaim Zhitlowsky, and others; the Congress consists of 21 national organizations which are divided into hundreds of local sub-organizations.
Since its inception, the American Jewish Congress has worked tirelessly to protect Jewish rights throughout the world and to safeguard Jewish interests - this is the top priority in its program. Next is the support of Jewish candidates for positions in commerce and industry and their integration into business matters: Point Four of the program stipulates that all anti-Jewish tendencies in the U.S. must be combated; furthermore, that the boycott against Germany must be maintained and promoted; and finally, with Point Six, that information must be disseminated to alert enlightened and tolerant men and women to the threat posed by “Hitlerism” - the final point calls for American participation in the planned World Jewish Congress. This program is taken from a printed statement issued by the Jewish Congress on July 1st, 1935.
The Congress, whose office was most recently located at 221 West 57th Street, New York City, has the following leaders:

Rabbi Stephen S. Wise, President
Louis Lipsky, Vice President

Jacob Leichtman, Treasurer
Joshua L. Goldberg, Secretary
Judge Nathan D. Perlman, Chairman of the Executive Committee

Other members of the Congress include:

Jonah J. Goldstein
Rabbi James G. Heller
Dr. Joseph Tennenbaum
Horace M. Kallen
Sigmund W. David
Louis Segal
and Max Rosenfeld

The Independent Order of B'nai B'rith
(Intelligence and War Department)

B'nai B'rith is a secret organization that has no fixed program - in its official publication, the *B'nai B'rith Magazine*, from May 1935, the following statement can be found on page 307:

"B'nai B'rith has the advantage of having no fixed program - on the contrary, it always has a free hand and can thus deploy its vast energies and its entire apparatus with formidable resources anywhere and at any time."

All Masonic lodges in the world are under the direct or indirect control of B'nai B'rith, into which members are admitted only on the condition that both their parents are full-blooded Jews.
The president of B'nai B'rith, Alfred M. Cohen, published the following words to his members in June 1935 on page 313 of the lodge's official publication:

"B'nai B'rith is an international Jewish organization... Jews need not be ashamed of being international or feel offended when they are called 'internationalists.'"

On pages 211 and 212 of the book *Les Victoires d'Israel*[3] (The Victories of Israel), the following sentence can be found:

"The Jewish lodges of B'nai B'rith in the English-speaking countries have spread throughout Europe and extended as far as Asia; they have taken control of the entire Masonic lodge organizations."

B'nai B'rith was organized as early as October 13th, 1843, but its official founding did not take place until 1878; this international lodge is divided into 616 individual lodges, 401 of which are located in North America alone, while the remaining 215 are spread across Europe, South America, Asia, and Africa; the total membership is 75,000.

[3] Likely "Le péril juif: les victoires d'Israël chez les Anglosaxons" (The Jewish Peril: The Victories of Israel among the Anglo-Saxons) by Roger Lambelin, 1928. - The Translator

The entire globe is divided by B'nai B'rith into 17 districts, 7 of which are located in the United States; this organization has founded many Jewish institutions and publishes two magazines for its members, the *B'nai B'rith Messenger* and the *B'nai B'rith Magazine*, and it has also founded the Anti-Defamation League, which is headquartered in Chicago and has branches throughout the world, and which addresses all issues related to antisemitism - this includes monitoring newspapers and magazines, school textbooks, and literature of all kinds for any hostile references to Jews.
As can be seen from the Jewish Community Register, New York 1917–18, B'nai B'rith works closely with all major Jewish organizations, such as the Alliance Israélite Universelle, the Jewish Colonization Society, the American Jewish Committee, etc.
The leaders of B'nai B'rith are:

Alfred M. Cohen, past President and Grand Master (Cincinnati)
Henry Monsky, current President and Grand Master (Omaha)
Isidore M. Golden, Vice President (San Francisco)
Archibald A. Marx, Vice President (New Orleans)
Joseph W. Salus, Treasurer (Philadelphia)
Maurice Bisgyer, Executive Secretary (Recording Secretary)

In addition, there are 17 other leading Jews residing in America's major cities, while 5 or more members residing in the United States, Paris, Prague, Bucharest, and Constantinople form the Executive Committee.

The American Jewish Labor Committee

The American Jewish Labor Committee represents Soviet Russia in all meetings of the United Council, as it works toward the goals of the former pro-Soviet unions; this committee also represents the League of Unionism, which is the trade union organization of the Third International in Moscow, along with the national and local organizations of the Workmen's Circle, the International Ladies Garment Workers Union, the Amalgamated Clothing Workers of America, the Cap and Millinery Workers Union (also in the garment industry), the United Hebrew Trades, the Forward Association, and the Jewish Socialist League; in addition, there is also the Jewish National Labor Alliance, in which Louis Segal serves as National Secretary and Irving Weinroth as Organizer.
The American Jewish Labor Committee was founded in 1917 and reestablished in 1934; it represents not only the organizations listed above, but many more, as new ones are constantly joining.
According to its own statements, the Committee's goal is:

"To fight fascism; to support the resistance movement in all fascist states; to prevent the spread of fascist propaganda in America, and to represent the organized Jewish working class and all Jewish issues."

The leaders of the American Jewish Labor Committee are:

Baruch Charney Viadeck, Chairman
J. Weinberg, Vice Chairman
Max Zaritsky, Morris Feinstone, Vice Chairman

Alexander Kahn
Reuben Guskin
Joseph Schloßberg
David Dubinsky
Joseph Baskin, Secretary
B. A. Gebiner, Executive Secretary
Sidney Hillman
Nathan Chanin
Isador Nagler
I. Minkoff
David Pinski

As we can see from these records, the secret Jewish "world government" maintains numerous sub-organizations and groups, all of which are directly subordinate to it, accountable to it, and aligned with its goals - in addition to the organizations listed so far, there are two very important ones: the Anti-Defamation League in Chicago and the Non-Sectarian Anti-Nazi League in New York; both, in turn, maintain a large network of branches across the United States and Europe.

The Non-Sectarian Anti-Nazi League was most recently headquartered at 20 West 47th Street, New York City, and maintains branches in 22 other countries around the world in addition to its many branches in the United States; this organization was founded by the United Consultative Council, which also directs it, and it collaborates with the International Federation of Leagues Against Racism and Anti-Semitism; it is also affiliated with the Joint Boycott Council, which is headed by Dr. Joseph Tennenbaum.
The Non-Sectarian Anti-Nazi League has only one goal: to intensify the boycott against Germany, Japan, and Italy, as well as to foster hostile sentiments toward these three nations in America.
The League publishes a monthly journal, *The Economic Bulletin* - its leaders are:

Rabbi Abba Hillel Silver, President.
Samuel Untermeyer, former President
James W. Gerard, Vice President
Fiorello H. LaGuardia, Vice President
J. David Stern, Treasurer
Louis Myers, Assistant Treasurer
Dr. Boris E. Nelson, Executive Secretary
J. H. Steel, Executive Secretary
Charles A. Klein, Corporate Secretary
Mrs. Mark Harris, Chair of the Executive Committee

In addition, 26 other Jews hold leading positions on the board of directors.

The International Jewish Espionage System

Beyond these organizations, there exists an international Jewish espionage system whose connections extend into the key political, social, economic, and religious positions of all civilized nations: this

far-reaching network, known to its members as Information and Service Associates and headquartered in New York, maintains 5,000 paid and approximately 50,000 unpaid agents.
Until December 1935, the office of the espionage service was located in the heart of a commercial building in the Silk District on Madison Avenue, at the northeast corner of 33rd Street and Madison Avenue, occupying the seventh, thirteenth, fourteenth, and fifteenth floors - the office premises, as well as the street entrances, were under constant surveillance by Jewish agents; in December 1935 however, the organization moved to larger premises at 461 Fourth Avenue in the same neighborhood and retained its telephone number, Lexington 2-8045.
According to a record discovered in the New York City Council, this secret organization, the Information and Service Associates, was in fact incorporated and legally registered on January 26th, 1934, under the names of Sydney Wallach and Jacob J. Weinstein on a standard legal form for "conducting business under a trade name"; no further details regarding the nature of the business are found on this form.
Sidney Wallach, a member of the American Jewish Congress, is known as the local head of the intelligence service, and one of the service's leading traveling representatives is Israel Sachs, president of the Sachs Furniture Company and president of the Sachs Foundation for Educational Advancement (a Jewish propaganda service).
The head of this international Jewish espionage organization is a former journalist, Frank J. Prince - for his security, he maintains a separate, secret office in Suite 1102 of the Heckscher Building, 750 Fifth Avenue, between 56th and 57th Streets in New York, with its own telephone system; he rents the office on an annual basis, for, as the lease states, "his own business."
Two of Prince's best assistants are non-Jewish detectives who, as Americans, can gain access to the widest, unsuspecting circles and thereby carry out valuable espionage work - one is Stephan W. Bermingham, a former member of the New York Police Department, who was last residing at 150–21 34th Avenue, Flushing, New York; he is approximately 42–44 years old, 1.80 m tall, and Roman Catholic. The other detective is named Skelton and lives at 2166 Broadway, New York; he is approximately 38 years old, about 1.70 m tall, and also Roman Catholic.
Prince regularly reports to Louis Dembitz Brandeis (Supreme Court in Washington) on his work and also receives instructions from him - this enormous apparatus has in fact already penetrated all official government espionage systems, and thus, these systems are already cooperating, consciously or unconsciously, with Jewish plans; some Jewish leaders have even boasted that the entire organization of the U.S. Department of Justice is always at their disposal, and can be called upon by them.
The organization's secret card index contains the names, addresses, and personal information of over 10,000 men and women in the United States who are known to be hostile to the Jews and their plans; these people are under constant surveillance, and lists of this kind have already been compiled in all countries where Jews are active - it is only in the event of a revolution that they take on their full significance!

The Jewish Cheka

For many years, the Jews have maintained a top-secret "liquidation" apparatus, composed of the most daring criminals and gangsters from the ranks of the members of the B'nai B'rith Lodge - this organization is known by the name American Vigilant Association, but Jewish leaders call it "Schiverens."

The members of this organization are highly trained in all manner of murder, and have sworn to carry out the most dangerous operations on command in order to “liquidate” the most prominent so-called “antisemitic” leaders; the organization is headed by the president of the Non-Sectarian Anti-Nazi League in New York, attorney Samuel Untermeyer.

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For any discerning reader, these facts—which are impeccable and authentic in every respect—will render any commentary on them completely unnecessary - the secret Jewish “world government,” the millennia-old dream of Judaism, has become a reality.
In New York, international Jewry has finally found its ideal center of power, which today holds the North American continent in its relentless claws like a predator; the final stage of the Jewish conquest of America has thus been reached.

Roosevelt and His Jewish Entourage

It has been repeatedly claimed by various sources that Franklin Delano Roosevelt, the current President of the United States, is of Jewish descent - these claims are based on the following information:

He is said to be a direct descendant of the Jewish family of Claes Martenszan van Rosenveit, who lived in Holland at the turn of the 17th century; the ancestors of this family, in turn, were among the Jews expelled from Spain during the Inquisition and were originally named Rossacampo.
Dispersing throughout various European countries, they took the names Rosenberg, Rosenbaum, Rosenblum, Rosenveit, and Rosenthal - by the fourth generation, Jacobus Rosenveit was the only descendant remaining in Holland, a small shopkeeper who maintained his Jewish faith.
In 1649, the president's ancestor, Claes Martenszan van Rosenvelt, emigrated from Holland to America, and in what was then New Amsterdam (now New York), he married Jannetje Samuels in 1682.
Von Rosenvelt was a cloth merchant, and he became very wealthy - of his sons, one, Isaac, died very young. Nicholas, another son, married Sarah Solomons, and Jacobus married Catharina Hardenburg; a later Isaac Rosenveit, a descendant of the same family, then founded the Bank of New York in 1790.
We are unable to determine what, if anything, is true about these claims - however, the only thing that is certain is that in the well-known American standard reference work, which is regarded in every editorial office as an infallible source of facts, the *World Almanac* (from 1936), under the heading "American Presidents and Their Wives," the following can be read:

"Franklin Delano Roosevelt was born in Krum Elbow on the Hudson River, Hyde Park, on June 30th, 1882; he is a direct descendant of Claes Martenszan van Rosenvelt, who immigrated to New Amsterdam from Holland around 1649 and married Jannetje Samuels..."

Furthermore, Roosevelt himself admits that he may be of Jewish descent - in a letter he wrote to the Jewish newspaper *Detroit Jewish Chronicle*, which was reprinted in the *New York Times* on March 14th, 1935, the American president stated the following about his ancestors:

"Long ago, they may have been Jews; all I know about the origins of the Roosevelt family is that they were descendants of Claes Martenszan van Rosenveit from Holland."

We do not know whether Roosevelt's ancestry is the reason for the virtually unprecedented veneration he enjoys among the Jews of America, but it is certainly touching that, for example, the president's mother, Mrs. James Roosevelt, was made an honorary member of the Jewish New York Home of the Daughters of Jacob on April 22nd, 1937 - on this occasion, she received a gold medal from New York City Mayor F. H. LaGuardia on behalf of the Jewish community of New York, as a special token of the deep reverence of all Orthodox Jews for the mother of the highest American head of state, for which she, in return, presented the Daughters of Jacob with a substantial sum of money.
On this occasion, Louis Lipsky, the former president of the Zionist Organization, stated in a speech that Mrs. Roosevelt had given the world a radiant and courageous leader; Myron Sulzberger then concluded by paying tribute to Roosevelt's mother, saying that he hoped she would continue to bear not only the title of America's beloved mother, but also that of the mother of the world.

As a further visible sign of the Jews' reverence for the president, one might perhaps mention a medal that was minted on March 4th, 1933, and which is being eagerly sold by Jews: on one side, the medal depicts Roosevelt's head, and on the other, the Jewish six-pointed star; around the edge are the words "Health, Wealth, and Well-being," and in the center of the Jewish star is the Seal of Solomon in Hebrew script, representing the Jews' greeting of good fortune.
But ultimately, it might be of no consequence to us whether President Roosevelt had Jewish ancestors or not, for he is an American and, as such, subject to American laws, which do not prevent a Jew from ascending to the highest offices of state - more important to us is how he governs, what advisors he has, and what state apparatus he has built up.
President Roosevelt is a member of the Shriner Lodge, which one can only join after reaching the 32nd degree of Freemasonry - in this context, it is worth noting that Lenin, Zinoviev, Trotsky, Kerensky, and Bela Kun all held the same high degree of Freemasonry.

Let us take a closer look at Roosevelt's inner circle, which stands by the president in an advisory capacity during critical moments:

First and foremost is still Bernard M. Baruch, popularly known as "Barney" because he is supposedly so well-liked; he currently holds no official office, but his power behind the scenes is all the greater for it - when Roosevelt was elected, Baruch was generally referred to as the unofficial president, and in countless situations, he appears as the most important advisor and even represents the president; for example, when the president went on vacation in 1937, the Jewish magazine *American Hebrew* wrote that Baruch was designated "as the representative" of the president.
Baruch need only raise his voice, and thousands of teletype machines clatter away, broadcasting his views and advice to every corner of the country, whereupon a mighty murmur ripples through the American press: "Barney Baruch has spoken!" His oracular words are then commented upon with reverence, for his decisive word can determine the success of a proposed bill just as quickly as it can destroy it.

Of nearly equal importance is another Jew in the President's inner circle, Professor Felix Frankfurter, who was born in Vienna in 1882 and emigrated to America with his parents in 1890 - even during the World War, he was one of the most reliable pillars of the Roosevelt administration, and furthermore, although he holds no public office, he plays an influential role in the legal system and is a brilliant orator, even though he still has a slight accent and always pronounces the "S" as a "sh."
His recommendation is regarded by candidates for government posts of every kind—down to the small but influential private secretary—as the most valuable thing needed to secure a government position: if a candidate has only Frankfurter's recommendation, then his position is as good as assured.
As General Hugh Johnson, former administrator of the NRA puts it:

"Professor Frankfurter is the most influential single person in the United States - to his enemies, Frankfurter is a colossus, a giant towering high above the government, a 'Svengali' (a reference to the famous film) who dominates an immense mass of 'Trilbys,' an incalculable power whose slightest wish becomes law, but also a radical politician who ceaselessly pushes the government to the left."

To further secure his power, Prof. Frankfurter, for example, founded a charitable agency for "impoverished young lawyers seeking employment" - through this agency, young academics are placed in

key positions free of charge, thereby further consolidating Frankfurter's power; in this way, he has already placed more than 130 young lawyers in extremely important key positions, and it may be taken for granted that the overwhelming majority of these 130 lawyers are Jews.
Among his most well-known protégés to date are:

James M. Landis, Chairman of the Securities and Exchange Commission
Jerome Falk, Senior Legal Counsel for the Reconstruction Finance Corporation
Benjamin Cohen, one of the most important and influential legal advisors and theorists of the "New Deal"
David Lilienthal, Director General of the massive government construction project "Tennessee Valley"
Nathan Margold, a key figure in the Department of the Interior
Charles Wysanski, an influential figure in the Department of Labor as well as the Department of Justice
and Herbert Feis, an economic advisor in the Department of State

Professor Frankfurter does not particularly enjoy appearing in public, but all the more intimate, however, is his relationship with President Roosevelt - during times of important decisions, he is in almost constant telephone contact with the American head of state, and for Frankfurter, the doors of the White House in Washington are open at all times; every presidential aide steps back respectfully when Professor Frankfurter appears, even though the American press never or only rarely reports on Frankfurter's frequent visits to the White House.
The Jewish newspaper *Jewish Sentinel*, published in Chicago, recently named Professor Frankfurter as the most likely successor to Louis D. Brandeis, the Jewish justice on the Supreme Court in Washington, who will soon retire due to his advanced age; it should also be noted in passing that Louis Brandeis's daughter, Susan Brandeis, plays a leading role in the New York State education system, and it is telling that she has appeared as a speaker at communist mass rallies on several occasions.
Other close friends of the President include Samuel I. Rosenmann, now on the New York Supreme Court and formerly the President's personal attorney, Judge Robert Marx, an important political advisor in the administration, and Maldwin Fertig, whose friendship with the President dates back to the time when Roosevelt was Governor of New York.

Given the immense power of the Jews, which we have already described, it will come as no surprise to learn that one of the most important posts in the American government, that of Secretary of the Treasury, is held by Henry Morgenthau Jr., the son of the former, late ambassador to Turkey; through marriage, he is related to the Jewish governor of New York State, Herbert Lehman, as well as to the Seeligmans and Wertheims, the Lewisohns and Warburgs, and the owners of the firm Kuhn, Loeb & Co.
As can be seen, the post of U.S. Secretary of the Treasury is firmly entrenched within a widely ramified family clan of international bankers - his private secretary and assistant is a Jewish woman named Henrietta S. Kiotz, née Stein, who hails from Vienna, and among his most important assistants and directors in the department are Jacob Viener, Harris Nieres, Sidney Jacobs, and Aaron Director, as well as Morrison Shafforth, Boris Kostelanetz, Joseph Greenberg, Melvin Loafman, Eli Frank, Louis Simon, Joseph Zucker, Anna Michener, and Joseph Shereshewsky—all of whom hold senior positions; the head of the Treasury Department is also Jewish, and is named Herman Oliphant.

With this then, one can see that every dollar, before it is earned or swindled, must first pass through Jewish hands, and the Jews even determine how many of these dollars are to be printed and put into circulation, along with how their value must be set: the government's entire monetary system is in Jewish hands.

No less important than the Treasury Department is the Department of Labor - in the social structure and in determining the social and economic structure of the country, this department plays a paramount role, one that grows all the more significant as the difficulties in resolving labor and industrial issues increase; especially today, when labor and industry are in sharp conflict and the entire country is in an unmistakable state of upheaval and reorganization, with the concepts of fascism and communism already looming on the horizon, the Department of Labor holds the key position.
The head of the Department of Labor is a woman, Frances Perkins - this distinctly American-sounding name, which would suggest descent from the original colonists, has repeatedly been strongly questioned: on the one hand, it has been said that her maiden name was Rachel Lazanski, and on the other hand, according to recent findings, there is reportedly no record of her birth (April 10th, 1882) in Boston, where she claims to have been born.
She herself claims to have been married to a Paul Wilson in her first marriage, and according to reliable sources, this is indeed correct, as such a marriage is recorded in the 1910 marriage registry in Newton, Massachusetts; however, the woman whom this Paul Wilson married at the time was not named Frances Perkins by maiden name, but Mathilde-Rebecca Wutsky, who, according to her own statements, was born in Russia.
When one looks at Frances Perkins' facial features, one is strongly tempted to doubt her colonial ancestry and instead give credence to the Chicago-based magazine *The Immigration Crew*, which flatly asserts that Frances Perkins' real name is Mathilde Rebecca Wutsky and that she is a Russian Jew - one might add that when Mrs. Perkins was recently asked once again to prove the authenticity of her personal details, she replied, among other things:

"I would be proud if I had Jewish blood in my veins."

The importance of the post of U.S. Secretary of Labor cannot be overestimated, for whenever a strike breaks out anywhere in the U.S., it is Mrs. Perkins who settles it - her judgment is of the utmost significance.
One can easily imagine what would happen to a non-Jewish American factory owner—or even an entrepreneur known as an opponent of Jews or a "fascist"—if his workforce, led and incited by Jews, were to declare a strike and then turn to the Jewish-dominated Department of Labor for an arbitration ruling; it goes without saying that administrative assistant Frances Jurkowitz, a Wyzanski, an Isador Lubin, a Jacob Pearlman, a Boris Stoern, an Anna Weinstock, a Dr. Pollakov, a Mr. Kaplan, or a Mrs. Becker would not make a decision that would confer any advantage on an anti-Semitic "fascist."
Here are some more Jews, members of the National Labor Relations Board:

As Chair: Morris Leiserson; Estelle Frankfurter; Benedict Wolf; Mrs. B. Stern; Milton Handler; W. Maslow; Nathan Witt; Benjamin Gordon; Frank Bloom; George Kamenow; C. N. Feidelson; Benjamin Schauffler; Jacob Billicoff; A. H. Myers; David Moskowitz; W. Seagel; Leonhard Keller; David Eli Lilienthal; Bernard Frank; Bernard Rose; Jacob Baker; Morton Milford; Albert

Abramson; D. G. Abel; Lester Herzog; David Weintraub; Irving Kaplan; Harold Posner; Emanuel Levin; W. Polakof; W. Siegel; Lincold Kernstein, H. G. Alsber; Josef Giniff; Phyllis Pearlman; Nickolai Sokolof; Edith Handler; Mrs. L. Nathan; David Schatzor; Mrs. K. Routsky; Miss R. Eisner, A. D. H. Kaplan; Ismar Baruch; Joseph Spilman; Jacob H. Weiß; Morris Weisberg; Emil Schramm; Milton Katz; David Saperstein; Sherlock Davis; Paul Gourrich; David Schenker; Milton Kroopf; David Golden; Abe Fortas; C. F. Tancer; Samuel H. Levy; Harry Heller; Eugene A. Levinson; Gerard Swope Jr.; S. S. Stern; Leo J. Sherman; Abraham N. Davis; R. W. Goldschmidt; Leon Cohen; Jonas Graber; N. J. Wisemen; E. Freed; Gerard Swope; Edward A. Filene; Abraham Lincoln Filene; Louis E. Kerstein; Sidney J. Weinberg; A. Manuel Fox; Louis S. Vallif; Louis Brownlow; W. H. Davis; Isaac Leo Scharman; Dorothy Kahn.

The U.S. Secretary of State, Cordell Hull, is himself not Jewish, but his wife is Jewish, which makes his apparent preference for hiring Jews in his department more understandable; Secretary Hull's personal assistant is Leo Pasvolsky, who is Jewish; the department's economic advisor is Herbert Feis, also Jewish - other important positions in the Secretary of State's inner circle are held by the Jews David A. Salmon, Joseph E. Jacobs, Jacob A. Metzger, and others.
One of Hull's official deputies in all foreign affairs is the Jewish "genius" Adolf A. Berle, who, incidentally, is also the author of the book *The World Significance of a Jewish State*, which was dedicated to the Jewish member of the Supreme Court, Louis Dembitz Brandeis.
Hull's other recently appointed assistant is the former Consul General in Berlin and most recently U.S. Minister in Vienna, George S. Messersmith (a Jew); even the head of research and publications for the Philippines is a Jew, Joseph E. Jacobs.

The extent to which Jewish influence is felt in the State Department may be evident from the following fact: the "famous" Kellogg Pact, which, as is well known, obligated all nations of the earth never again to declare war, yet could not prevent the bloodiest conflicts between signatories of this pact from breaking out in half a dozen corners of the globe in the meantime, is, unsurprisingly, a Jewish invention. Throughout America, the Jew Salmon O. Levinson is celebrated as the father of the Kellogg Pact; it was also he who recently raised his voice once again in the American press to highlight the noble goals of American foreign policy - how moving it is to hear from Mr. Levinson that the U.S. was the first country on earth to voluntarily reject warfare as a means of politics, and how uplifting it is to hear from him that in 1898, President McKinley declared that America would never again wage a war of aggression; it is shocking to learn from him that in 1918 President Wilson even expanded upon McKinley's declaration. Says Mr. Levinson:

"Along with France, the U.S. was the first country in the world to offer to declare war illegal; similarly, the U.S. was the first country to refuse to recognize the illegal fruits of conquest (of the World War), which is a worthy parallel to the Kellogg Pact."

These words inevitably bring to mind the sharp manner in which the future President Hoover, as an unpaid food commissioner in Belgium, in the unadulterated, straightforward manner of a true American, denounced the reprehensible role of the U.S. in the World War, and with what downright prophetic gift he described the terrible consequences that would ensue—and have since ensued—if America were to allow the Treaty of Versailles to serve as the conclusion of the war.

Hoover, however, did not hide behind phrases and paragraphs, since for him, it was irrelevant whether America formally signed the Treaty of Versailles or not - what mattered to him was only whether America, having secured victory for the Entente, would ensure that the objectives for which they had entered the war and the armistice that ended the war would be upheld—that is, that America would keep its word not to permit annexations or reparations from the defeated enemy as a basis for peace.
For Mr. Levison, on the other hand, the true facts played no role, and with the typical cunning of his race, he clung to the legal realities: America did not sign the Treaty of Versailles and thus refused to recognize the "illegitimate fruits" of conquest.

The Secretary of the Interior is Harold Ickes, and although the name sounds typically Jewish, one might still be in doubt about his origins if one did not know his political principles; however, it hardly seems necessary to add anything further when one learns that he is one of the country's fiercest opponents of everything that has hitherto been regarded as American.
In popular parlance, he is bluntly called a "Communist", and furthermore, he is a fierce opponent of fascism, yet he believes that there has never been, nor will there ever be, a communist threat in America; his department also includes countless Jews, of whom we wish to highlight only a few of the most prominent:

Nathan R. Margold, Norman Meyers and Felix S. Cohen as his assistants
F. L. Marx
E. K. Berlew
Ernest Gruening
W. C. Zeuch
Rachael Barker
Philip H. Cohen (Department of Education)
and, as his advisors, David Segel and J. F. Abel

The chief advisor to the Secretary of Agriculture, Wallace, is the Jew Dr. Mordecai Ezekiel, widely notorious as a "Communist," along with his aides A. C. Bachrach and R. R. Kaufman.

One sees that where the Jew does not hold a leading position, but operates in the background as a prompter; this applies to an even greater extent, albeit in a different way, to President Roosevelt himself, whose official propaganda chief (for the Democratic Party) is the Jew Charles Michelsen - Michelsen's main activity consists of writing President Roosevelt's speeches, and thus, everything the American president does not speak off the cuff originates from the mind of a Jew.
Not even the Navy Department has been spared from Jewish infiltration, for William D. Bergmann serves as executive assistant in the Navy Department; he has the authority to decide on matters of great importance concerning the American fleet and plays a leading role as an advisor to the Navy Department.
Among the President's close circle of friends, the founder of the "Brain Trust," the Jew Samuel Rosenman, is also worth mentioning - he is, in a sense, the President's official biographer and the author of numerous works and writings about Roosevelt, and due to the close friendship between the two, Rosenman's position as an advisor in the White House is considered particularly significant.

In the Department of Commerce, senior positions are held by these Jews:

Louis Domeratsky
R. R. Nathan
A.I. Hirsch

In the Public Works Administration, the Jews are:

Benjamin Cohen
Lloyd Landau
Louis Glavis
R. Kohn
H. Berman
A. Stern
Leo Holstein
Nathan Strauss

In the Social Security Administration, the Jews are:

A. Altmeyer
Josef Cohen
Louis Resnick
A. Aronsohn
Isadora Falk
A. Steinbach
Mrs. Anna Rosenberg
Mrs. Lilian Poses

In the Special Administration for Public Works, the Jews are:

M. W. Strauss
A. R. Clas
Abel Wolman
Samuel H. Sabing
Emma Ehencup
Alice Liveright
Milton Rosenau
E. Greenbaum
Josef Ulman
B. E. Oppenheim
Ch. Taussig
Clara Beyer
Samuel Lewisshon
Ben Fisher
Morris Kantwitz

Edith Levy
David Wolfson
David Neuman
Morton Wallerstein
Charles Michelson
Harris Salonisky
Hourwitz Monat
Cora Rubin
Ben Stern
Ben Hardtman
Sidney Scharlin
Benjamin Schwartz

The Jews in Congress include:

Samuel Dickstein, Chairman of the Committee on Immigration and Naturalization and Chairman of the Committee on Un-American Activities
Sol Bloom, Member of the Committee on Foreign Affairs
W. A. Sirovich, Chairman of the Committee on Patents and member of the Committee on Merchant Marine, etc.
W. M. Citron
H. B. Koppleman
A. J. Sabath
Immanuel Celler
Leon Sacks
Henry Ellenbogen
Adele Springer
Karl Miner
Max Lowenthal
Meyer Kraushauer
Max Steuer
Samuel Backer
Louis Clavis
Franz Boatz
Moses Huberman
Samuel Nasherov
Louis Breslow
Irving Koch
Max Lorentz
B. H. Meyer
H. F. Guggenheim
Sidney Kraus

As can be seen, the Jewish presence has grown remarkably since 1791, when the first Jew was elected to Congress - however, it should be noted here that these names listed are by no means representative of the actual number of Jews serving in Congress, for in a country where there is no registration requirement, where anyone can call themselves whatever they wish, and where personal details are never asked for at all, it is nearly impossible to even approximately list the number of Jews who hold important positions in public life.
Certainly, the names already listed represent a considerable number, but they are only a small fraction of the vast number of Jews who today hide behind the most innocuous English names, such as Smith and Jones; unless one happens to know one or the other of these "Smiths" or "Joneses," one will never guess who is actually behind these old-fashioned American-sounding names - how, for example, could anyone ever assume that the notorious theater impresario Billy Watson is actually named Isaac Levy, or that the president's influential former advisor, the prominent Boston department store owner E. A. Filene, a multi-millionaire, was originally named Katsky and was born a Jew in Russia?

But let us return to Roosevelt's circle - also worth mentioning is Nathan Strauss, scion of one of New York's wealthiest Jewish families, who, as chairman and chief administrator of the massive government housing program, controls the enormous sum of $526 million in government funds entrusted to him by the so-called Wagner-Steagal Act.
Another very close friend of the president is the current governor of New York State, the Jewish banker Herbert Lehman, along with Robert Traus, Donald Richberg, Alexander Sachs, L. N. Landau, Jesse Isidor Strauss, former U.S. ambassador to Paris and owner of the largest New York department store (now deceased), as well as Sidney Hillman, the well-known radical New York labor leader who was born in Jassy (Romania), Ernest Gruening, head of the Office of Insular Affairs; S. J. Gompers, head of the Department of Labor; John Steelman, conciliator in the same department; as well as Robert Fechner, Louis Kirstein, R. Kohn, and Dr. Samuel Dolenweiser - all powerful, influential Jews.
Even the Commissioner for the Control and Regulation of the Use of Narcotic Drugs (narcotics) is a Jew, H. Jacob Anslinger - in this context, it is noteworthy to learn that of the drug dealers arrested in the U.S. over the past 10 years, the majority were Jews; when one realizes, therefore, that the highest authority for the suppression of the illegal trade in narcotic drugs is headed by a fellow member of the race of the leading drug traffickers, much becomes clear!

Yet what has been said here about the President's Jewish entourage could in many cases be applied to the state governors and the mayors of the major cities - however, it would go too far here to list all the Jewish mayors of the countless American cities, or even the leading Jews in the postal service (which plays a major role in the winning party's staffing decisions during elections), or in the police force, etc.; nevertheless, it is interesting to examine the Committee on Industrial Organization, which plays an ever-increasing role in American economic life and exerts a strong influence on the social structure of the country.
The following Jews sit on this organization:

Lee Pressman
Sidney Hilman
David Dubinsky
Max Zaritzky

Nathan Margold
Jacob Baker
Isador Nagler
Julius Hochman
Meyer Adelman
Dick Frankenstein
Jay Lovenstene
Maurice Sugar
Samuel Sandberg
B. Damich
Meyer Pearlstein
Paul Rusen
E. J. Lever
Robert Cantor
Jac Strachel
Solomon Fine
Morris Mallinger
Joel Seitman
Abe Iserman
Israel Brestein
Morris Field
Leo Parlis
Nat Kaplan Davidow
Milton Aarons
D. B. Shortal
William Weinstone
Samuel Waldbaum
Paul Galser
Jac Stachel
C. S. Golden
Rose Wortis
Rose Stein
J. J. Lever
Nathan Cowan
Samuel Handelmann
Klarinda Michelson
Sidney Grant
David Turets
Harold Katan
William Lievow
Alexander Hofman
R. M. Sentman
Heywood Broun
Murry Nathan

Abraham Flaxer
Leo Wolman
Hyman Blumberg
Ben Gold
Louis Waldman
Louis Friend
Josef Tauber
Morris Goldstein
Jay Rubin
Sidney Cohn
Samuel Wolchok
Hyman Glickstein
Harry Sacher
Milton Kaufman
Larry Davidson

Another interesting figure is the aforementioned Samuel Dickstein - born in what was formerly Russian Galicia as the son of a rabbi **(as is well known, in Galicia, every third Jew is a "rabbi." - The Author)**, his rise in the United States took place at a fantastic pace, and today he oversees the passport office and immigration.
In 1933, Samuel Dickstein undertook the difficult task of bringing all his relatives, who were still living in Galicia at the time, to America, and to this end, he unlawfully made use of the American consular service - for months, the American consuls in Berlin and Warsaw were occupied with locating Dickstein's relatives, issuing them passports, and transferring travel funds to them; had even a single hair on the head of one of Dickstein's relatives been harmed, the official would certainly have been dismissed from his post, even though such an abuse of the diplomatic service is completely impermissible.
It is interesting to note that since then, the Dickstein family, together with him, has become among the most fanatical defenders of "Americanism," guarding the "sacred treasure" of American "freedom" like a Cerberus.
Nothing escapes Dickstein's watchful eyes - if a German-American gives a speech, or if an American journalist in the remotest corner of the world writes a report that Dickstein does not like, he immediately attempts to intimidate these journalists with harsh words in letters written on government stationery: the Russian Jew Dickstein has become the most ardent defender of 100% "Americanism."

The Supreme Court in Washington is, as is well known, the highest judicial authority, which specifically monitors and decides on the constitutionality of laws, etc.; it is therefore not surprising that a powerful battle has erupted over the composition of the Supreme Court.
Outwardly, it appears as though President Roosevelt, when he submits a new law to the Supreme Court that is rejected by it as unconstitutional, is waging a battle of the young against a group of nine aging judges - viewed from this perspective, it might therefore seem understandable that efforts are underway to increase the number of justices from nine to fifteen, which would give the President the opportunity to appoint men loyal to him to this body, who would then no longer hinder his work of governing.
But when we learn that the appointments to the Supreme Court—whether through the retirement of members who have reached the age limit or through an expansion of the court's membership—have

become a purely Jewish quest for power, the situation changes completely; it instead takes on special significance when, for example, one hears through a radio address by the New York Jewish Congressman Emanuel Celler, which was reproduced in the *New York Times* on January 11th, 1937:

"If the Supreme Court sends our bills back again (does not approve them), then we have only one course of action left, and Congress will take it—to tackle the Supreme Court, that is, to increase the number of its justices."

That these are primarily bills that are particularly close to the Jewish congressman's heart may be taken for granted.
To date, only two Jews have served on the Supreme Court: Louis D. Brandeis and Benjamin Cardozo, who has since passed away; the ratio has thus been 2 Jews to 7 non-Jews - for the Jews however, the immediate goal is to fill just five judicial seats, for whoever controls five of them holds the majority, and it is therefore not surprising that we can already observe a propaganda campaign in all major American newspapers promoting four Jews as the "obvious" candidates for any Supreme Court seats that might become vacant.
These are the Jews being made popular with the public even today: Professor Felix Frankfurter **(who has since been elected to the Supreme Court to replace the late Cardozo. - The Editor**), Benjamin Cohen, James Landis, and others; in the event that the Court is expanded to 15 members, a whole number of Jewish lawyers are being kept on standby to be proposed to President Roosevelt as suitable candidates for the body when the time comes.

One can thus see the thoroughness with which American Jewry attends to every conceivable factor of power that could play a role in the administration of the country and in shaping its future: not even the smallest key position goes unnoticed.
The all-powerful Jewish arm reaches into every ministry, indeed into every smallest office in Washington, and plays its part in directing American domestic and foreign policy - everyone knows, for example, how important the administration of justice is in a country.
Here are some of the most prominent Jews in the Department of Justice:

Harold Nathan
Paul Freund
A. Hiss
J. H. Lewin
Max Spelke
Chafez; Leo Wolman
R. K. Strauss
Herbert Strauss
Leverett S. Lyon
A. Rosenblatt
M. Creditor
Morris Greenberg
Alexander Sachs
Maurice Karp

Stanley Posner
Meyer Turin
G. I. Feldman
Isaac Nahum Stone
Benjamin Berman
Solomon Barki
Max Lener
Lucian Koch
Rose Schneiderman
Stanley Hillmann
Lee Holman
Josef Rodinsky
H. Silvermann
Henry Wolff
Morris Greenberg
Ben Golden
Milton Gladstone

But we consider it superfluous to list all the other leading Jews in the less important departments, e.g., transportation, the Customs Commission, the State Archives, public health, education, youth welfare, research and statistics, immigration and naturalization, the mint, the Federal Printing Office, irrigation and land reclamation, forestry administration, patent affairs, etc - as the reader can see, there are legions of them, and anyone who wishes to take the trouble to identify all these names may consult the relevant lists that are available in the state libraries.

Whatever the state of domestic policy may be, America's relations with its neighbors—or rather, with the countries with which it trades and maintains diplomatic relations—take center stage.
Now, we know how a country's foreign service operates: every consular official has the duty to submit regular reports on his district to his superior authority, and based on these collected reports, the relevant ambassador, minister, or envoy of a country then drafts a report to his authority in Washington - if, therefore, one succeeds in influencing not only the highest post, but the entire diplomatic service of a country from the bottom up, then everything has been achieved; if a Jew serves as a low-ranking vice-consul in a remote corner of the world, and is consulted regarding the sentiment of his district on some pending issue that may particularly concern the Jewish people, there is no need to doubt what such a report will contain.
We have already mentioned a few things about the State Department as it is composed in Washington, but let us take a look at the foreign diplomatic apparatus of the American Union - the following Jews are in the diplomatic service of the United States:

Joseph E. Davies, Ambassador to Belgium
Louis Süßdorf, Consul General in Antwerp, Belgium
Rudolf E. Cahn, Vice-Consul in Rio de Janeiro, Brazil
Maurice M. Bernbaum, Vice-Consul in Vancouver, B.C., Canada
T. Eliot Weil, Vice-Consul in Shanghai

David C. Berger, Consul in Tientsin
William C. Bullitt, Ambassador to Paris
H. F. Arthur Schoenfeld, Minister in Helsinki
France-August Ostertag, Cherbourg
Felix Cole, Consul General in Algiers
Leslie A. Weisenburg, Vice Consul in Paris
Benjamin Zweig, Vice Consul in Tegucigalpa, Honduras
Bernard Gottlieb, Consul, Trieste
Paul P. Steintorf, Assistant Commercial Attaché
H. Claremont Moses, Vice Consul, Saltillo, Coahuila
Laurence A. Steinhardt, Ambassador, Peru
Louis G. Dreyfuß, Jr., Minister-Counselor, Rome
Rudolf Peltzer, Vice Consul in Bucharest
Rudolf F. Schoenfeld, First Secretary at the Legation in Stockholm
Shiras Morris, Vice Consul in Montevideo, Uruguay
Theodore C. Achilles at the State Department in Washington, D.C.
Joseph E. Jacobs at the State Department in Washington, D.C.
Myrl S. Myers and Eduard Schoenrich at the State Department in Washington, D.C.
George F. Scherer, Vice Consul in Havana, Cuba
Bert Fish, Minister in Cairo
Ernest D. W. Mayer, Third Secretary and Vice Consul in Paris
Scudder Mersman, Consul in Tunis
Edwin N. Gunsaulus, Consul in St. Pierre, Miquelon (French colonial territory)
Sabin J. Dalferes, Vice Consul in Hamburg
Henry S. Waterman, Consul in Bombay
David H. Buffum, Leipzig
Lyle C. Himmel, Vice Consul in Rangoon, India
Samuel W. Honacker, Consul General in Stuttgart
Ferdinand L. Mayer, Vice Consul in Port-au-Prince, Haiti
Hugh H. Teller, Vice Consul in Stuttgart
Frederick K. Salter, Vice Consul and Third Secretary in Tegucigalpa, Honduras
Garret G. Ackerson, Jr., Vice Consul and Third Secretary in Budapest
Paul Knabenshue, Minister in Baghdad
Samuel Reber, Second Secretary in Rome
Owen J. C. Norem, Minister in Kaunas, Lithuania
Henry G. Krausse, Vice Consul in Matamoros, Tamaulipas
Willys A. Myers, Vice Consul in Mexicali, Baja California
Henry T. Unverzagt, Vice Consul in San Luis Potosí, Mexico
Fayette J. Flexner, Secretary in Panama
Harry D. Myers, Vice Consul in Panama
Julian C. Greenup, Commercial Attaché
Elvin Seibert, Third Secretary in Bangkok, Siam
Woodruff Wallner, Vice-Consul in Barcelona
Albert R. Goodman, Vice-Consul in Seville

Frederick E. Waller, Vice-Consul in Moscow
Augustin W. Ferrin, Consul in Montevideo
Antonio Gonzales, Minister in Caracas, Venezuela
Robert L. Buell and James W. Gantenbein at the State Department

The high regard in which President Roosevelt and his family hold the Jews may be evident from a report published by the *New York Times* on March 17th, 1936, which covered a speech delivered by Secretary Ickes before the rabbis of the United Synagogues of America - in this speech, Ickes passionately defended the President and claimed that Roosevelt was making serious efforts to dismantle the "destructive and subversive forces" that had gained the upper hand within the government. **(By this, Ickes could hardly have meant his own and the President's ever-growing, self-selected Jewish entourage, but apparently only the few remaining non-Jews who, as "destructive and subversive forces," are likely to be eliminated soon in order to create a Jewish power within the government that is as "constructive" as possible. - The Author)**
Minister Ickes concluded his address by urging the assembled rabbis and the numerous Jewish guests to "strive with united forces to make the United States the Promised Land"; Ickes then conveyed President Roosevelt's warm words of welcome to the assembled Jewish community, whereupon Mrs. Roosevelt, the President's wife, who was seated among the rabbis as a guest of honor, took the podium and delivered a speech of her own, which was met with the undivided, thunderous applause of all the Jews present - that, then, is the Roosevelt administration.
Is it not understandable that the Jews of America and the entire world look with pride upon what their race has accomplished here; is it any wonder that today, from Asia to Europe, from Siberia to South Africa, Jews regard the United States as the "Promised Land" that their prophet Moses proclaimed to them many thousands of years ago?

In a flash, the Jews exploited the momentary weakness and confusion that overtook the American people during the crisis days of 1933; they offered the desperate president a miracle cure if he would allow them even greater access to power.
Roosevelt's famous NRA and its associated brain trust are, as we have already noted, purely Jewish inventions, and Roosevelt, whether intentionally or by chance, is now leaving it to the Jewish inventors to test their miracle cure on the American people; he has opened all the doors and let the Jews in, and in the blink of an eye, the seats were taken.
The NRA is Judaism's most powerful victory in America to date, for never before have the Jews had such a valuable advocate as President Roosevelt; they have spent over twenty billion dollars in government funds since 1933, yet the number of unemployed, which stood at over 10 million in 1933, has since risen to 12 million - where has the money gone? We do not know, nor do the ever-increasing ranks of the unemployed; the only certainty is that, in the meantime, Jewish power has grown many times over.
Never before have the prospects for the fulfillment of Moses' prophecy been so favorable for the Jews, for they know that it is worth fighting for power in America - after all, whoever rules America rules 65% of the world's raw materials: a Jewish America would firmly anchor the power of Judaism throughout the world for the foreseeable future.

New York, the Capital of World Jewry

Although Washington, D.C., is the federal capital of the United States—that is, its administrative capital—New York is to the U.S. what Paris is to France and London is to the British Empire.
New York is not merely the gateway to North America, but the nerve center of the entire continent—of banking, industry, commerce, shipping and railroads, the press, broadcasting, theater, film, and indeed every conceivable branch of American life: New York, the greatest of all world cities, is the true capital of the United States of America.

It is therefore clear that whoever controls this city holds the nerve center of the entire country in their grasp - New York is where the major daily and weekly newspapers are published, where the central offices of all news agencies are concentrated, and where the country's most powerful radio stations are located; every press telegram from abroad must first pass through New York, where it takes on its character and final form.
There, the telegraph wires of the world converge, and from there they fan out again across the entire continent; every news item in the smallest American provincial newspaper originates from the New York office of its subscribed news service.
The content of every announcement on the radio is determined in New York - in other words, whatever New York considers important and newsworthy is, in fact, important and newsworthy; in this metropolis, it is decided whether to stir up public sentiment for or against this or that issue, and whether to unleash the nation's sympathy or antipathy toward the world's major events.
New York determines what America laughs or cries about, what it should love—and what must be hated: in reality, the dominance of this mighty city means nothing other than a pre-censorship of American public opinion.
Wall Street determines the value of all stocks on the exchange, unleashing stormy booms or devastating busts, and the thoughts and feelings of this stretch of street surrounded by skyscrapers serve as the barometer for the entire Union - a stock market crash on Wall Street keeps all 48 states in breathless suspense; a panic signifies the deepest shock to the nation's economy; a bull market sparks new hopes for the entire continent.
The New York stock market tycoons determine who gains or loses a fortune overnight: in this short stretch of street lies the nerve center of the American financial world, the economy, commerce, and industry.
No play and no film has passed its trial by fire until New York has put its stamp on it, for a New York success is sure to mean success for the entire country; if a play flops in New York, it can hardly be saved elsewhere.
New York, then, determines what is "good" and what is "bad"; New York is also the stronghold of the country's "aristocracy," the legendary "Idle Rich" (the wealthy idlers), this ruling class of the "upper crust," the social model for the entire country.

For the provinces of America, New York is an eternal fairground that attracts the simple country folk like moths to a flame; rich and poor alike will make the pilgrimage there year in and year out, marveling at the skyscrapers, gawking at the neon signs, admiring the mighty bridges, highways, and subways, and then, as if from another world, they return to their quiet provincial towns to spend the rest of their lives recounting and dreaming of this great experience.

It is therefore a fatal mistake for the provincial American to think that New York is not America, and that the city and its inhabitants have nothing to do with him - certainly, Paris is not France either, and London, in the final analysis, is not the British Empire, but just as every Frenchman ultimately aspires to be a Parisian, and every subject of the British Empire looks to London as the longed-for destination, so too does the city of New York represent the pinnacle of American civilization: its architecture has become American architecture, its way of life that of Americans throughout the country.
That is why it is also very revealing to examine closely who actually controls New York, who governs the State of New York and the City of New York, who shapes American public opinion, who holds the banks, industry, commerce, shipping, railroads, the press, radio, theater, and film in a stranglehold, who controls Wall Street, who directs cultural life, the universities and public schools, museums, hospitals, etc., who dominates the judiciary, who oversees the concessions—in short, who holds all branches of city and state administration in his power.
While the exact number of Jews living in New York is unknown, for they have never been counted - while conservative estimates put the number at 2 million, other estimates at 3 million, and since the law does not provide for the registration of Jews as a race, only the Orthodox Jews of the Jewish communities serve as a point of reference; from this however, we know that roughly half of all Jews in the United States live in New York, and that this city is home to about fifteen times as many Jews as all of Palestine; furthermore, it is an indisputable fact that New York today has more Jews and half-Jews than Aryans, Negroes, and other races.
Here in New York, for the first time in recent Jewish history, we are witnessing the Jew openly exercising and asserting his dominance in public without inhibition or hesitation; here in this city, he feels so secure that in many cases he does not even consider it necessary to Americanize his name, and on these streets, the newly arrived Levy, Moses, Lazarus, or Cohen feels completely at home, surrounded by his own people - he regards himself as a Jew among Jews.

When one considers this former New Amsterdam of Peter Stuyvesant, one begins to understand just how far the Jews have come in the short span of 200 years through methodical, painstaking work that led them to their goal with admirable certainty.
Starting with the first synagogue of the 17th century, the Jew tenaciously and patiently organized one community after another and continued to expand his power - today, well over 1,000 Jewish associations hold the Jews of this city together, and presiding over them like a general staff is the well-known and feared power of the Jewish community, the Kehillah.
The communist Jew may publicly fight and insult his capitalist fellow-race members—but after the election, when the spoils are distributed, they all sit peacefully together in their associations; they may hate and wage war against one another as competitors in business—but when it comes to cultural matters, to the consolidation of Jewish power, to the preservation of Jewish prestige, then suddenly all strife and quarrels fall silent, and they stand together, united and in agreement - the almighty Kehillah ensures this.
According to the principle that whoever controls the mind also controls the body, Judaism thus holds the American nerve center unchallenged in its power.

Let’s take a look at New York: the governor of the state is Herbert H. Lehman, an Orthodox Jew; his power extends far beyond the borders of his state, and it is impossible to verify how many Jewish gangsters today owe their lives to Governor Lehman’s pardons; he seizes every opportunity to publicly emphasize his Jewish race and religion and to promote Judaism.

The mayor of New York City is the half-Jew Fiorello H. La Guardia, who has repeatedly declared his solidarity with New York's Jewish community - ultimately, this is understandable when one considers that the majority of the city's voters who elected him to office and keep him there are Jews; his private secretary, whose influence is not insignificant, is named Betty Cohen.
It is interesting to note that in 1937, Mayor La Guardia received the "American Hebrew" medal, the highest honor bestowed by American Jewry, for promoting "understanding" between Jews and Christians; this medal represents the most significant honor that Jewry has to bestow. It was presented to the mayor by New York attorney Samuel Untermeyer and U.S. Secretary of the Treasury Henry Morgenthau, while a telegram from Professor Einstein concluded the ceremony; incidentally, this high Jewish honor was also bestowed upon the former Secretary of War during World War I, the exceptionally anti-German Newton D. Baker.
The President of the Manhattan Borough is the Jew Samuel Levy, and his deputy is Samuel Weintraub; the City Treasurer is the Jew Adolf F. Berle (the same man who also plays such a major role in Washington as an advisor to President Roosevelt).
The following is a list of City Marshals:

Abraham Rosenberg
Abraham Adisky
Samuel König
Nathan Greenblatt
David Leef
Jacob J. Friedman
Nathan Gluck
Samuel H. Krisky
Barnett Greenberg
Sidney Salomon
Henry F. Lazarus
Albert Berger
Herman Silverman
George N. Levine
Louis Goldrich
Julius Joffe
Bernard Rosenfeld
Samuel Groß
Harry Mayers
Nathan Fleischer
Benjamin Weisbrot
Leo J. Goldberg
Harry Segal
Jacob J. Dubenstein
Jacob Koffler

—all Jews.

The Board of Education includes the Jews Henry Levy and Louis Marks, with Mark Eisner being the chairman of the New York City Board of Higher Education - other members include:

Joseph Schloßberg
Albert Weiß
Maurice Dieches
Joseph J. Klein
Ruth Lewysohn

School superintendents for the high schools, secondary schools, and middle schools:

Edward C. Zabiskie
John Goldhaar
Harry Levene
Morris C. Deshel
Jacob Feldman
Benjamin Strumpf
Samuel Schumann
Abraham J. Bernstein
Harry A. Cohan
Elias Lieberman
Louis A. Goldman
William R. Lasher
Max J. Eisenmann
Barney Hyman
Hector LaGuardia
Joseph F. Cashman
Israel Appell
Benjamin Fromberg
Isidore L. Ach
D. Frances Kauffman
Charles Zirn

The school board members for vocational schools are:

I. David Cohen
Morris Shapiro
Daniel B. Joseph

The elementary schools are entirely in the hands of the Jews, and when one considers that the majority of people receive only an elementary school education, one immediately recognizes the reasons why the Jews in New York threw themselves into this field with such zeal; they thus have the education and upbringing of all the city's children under their control.
The following is a list of the principals of New York's elementary schools:

Abraham Wiener
Ephraim Weinstein
Jonathan Perlmutter
Albert Loewinthan
Mary E. Finkeistein
Joseph I. Davidman
Sophie C. Manheim
Uriel M. Löwenbaum
Shirley Friedman
Camilla Adler
Abraham Cohen
David Karow
Fannie R. Cohen
Mary A. Weil
Abraham Ehrenfeld
David Goldwasser
Edward Sueßmann
Henry H. Goldberger
Simon Hirsdansky
Marcus Spiro
Max Wachtell
Meyer Diener
Kate D. Laufer
Estelle L. Silverman
Israel Leopold
Morris Sohrer
David Gluck
Caroline K. Nathan
Elias Silberstein
Felix Freund
Jacob J. Shufro
Ray Krakower
Max Schoenberg
Morris Raben
Samuel Katz
Abraham J. Korey
Israel Goldfarb
Jacob I. Milsner
Benjamin Sailen
Samuel Goldman
Julius Zimmermann
David Weinberger
Louis Kornfeld

Saul Bloomgarden
Rebecca Palmland
Joseph Greenberg
Louis Bernstein
Rose A. Taafe
Isaac Bildersee
Meyer Padve
John Liebeman
Joseph Lichtman
Henry Friedman
Maximilian Lustgarten
Isidore L. Ach
Samuel S. Jaffe
Jacob Cohen,
Jacob Rubinstein,
Isadore B. Kaplan
Myron R. Goldin
Jacob A. Rubel
Simon L. Lippner
Michael Kaplan
Solomon Branower
Henry M. Goldsfein
Isidore Kayfetz
Morris Weisenberg
Gustav G. Schoenchen
Henry A. Gottlieb
Violette C. Apfelbaum
Irving L. Cohen
Samuel M. Levenson
Harry Blickstein
Samuel S. Berkowitz
Samuel D. Moscowitz
Edward Goldwater
David Fried
Jacob Greenberg
Florence G. Adelmann
Harold Peyser, D. Daniel Wallstein
Benjamin Liffitz
Jacob Flatow
Abraham H. Halprin
Max E. Weiner
David Levy
Jacob Margon
Morris Moscowitz

Isaac Prince
Abraham Curzon
Julius J. Weil
Lillian Rashkis
Ruth Schatteles
Frances Kauffman
Jesse G. Fox
Helen M. Hynes
Arthur Huebsch
Henrietta Schneider
Bessie Roosen
Samuel Olchin
Helena Newmann
Eva Bluhm
Julius Bluhm
Charles Klein
Mesmin Arenwald
Jesse Seehof Sidney Fuerst
Lena Rackhoff
Alexander Fichandler
Lazarus Roß
Charles Landsinan
Arthur Yokel
Maurice Garfinkel
Max Gewirtz
Ella Groß
Mary Morris
Andrew Eichmann
Caroline Sondheim
Adele Sondheim
Mabel Sondheim
Melvin Oppermann
Arabella Cashmann

The following are the secretaries of the members of the New York City Board of Education:

Harry N. Rosenfeld
Arthur C. Salmon
Trude T. Weil

Also, members of the Education Committee from various districts of the city:

Dr. Morris Kaplan
Benjamin Isaacs

Dr. David Reisman
Janette Weintraub
Amelia Schimmel
Adele Lazarus
Dr. Morris Schoenfeld
Sarah Ruth Schneck
Rose Lehman Stein
Juliet van Valen Deutsch
Etta Herskowitz
Hyman Binder
Daniel Blumenthal
Samuel Goodman
Sarah Paul
Alvin Moses
Frank T. Strauss
Dr. Morris Fishbein
Rose Cohen
Blanche Newman
Abraham Kaplan
Dr. Harry Schoenfeld
Sophie Pollock
Inez Bergmann
Gregory Weinstein
Beatrice Cohen
May Golden
Abraham Beier
Arthur Stern
Benjamin Schapiro
Arthur Loewenthal
Samuel Hyams
Samuel Kopplowitz
Jacob Colman
Max Silverman
Charles Blueglass
Dr. Lippmann Simmons
Isidore Epstein
Elias Bernstein

Among the deputy superintendents of the public schools of the City of New York, we also find the names:

Jacob Greenberg
Eduard Mandel
George Weinberger
Jacob Theodbald

The situation is exactly the same in the city's medical department - all branches of the hospital system are firmly in Jewish hands.
The chief commissioner for the New York City Hospital Department is the Jew Dr. Sigismund S. Goldwater; the assistant secretary is Harry L. Berlinger (Jew), and the head of the Medical Board of Supervisors is Adam Eberle (Jew).
Also Jewish are:

Director of the Cancer Department Dr. Ira I. Kaplan
Director of the Pneumonia Department Philip Weinrib
Director of Research Dr. David Seegal
Curator of the Archives Simon Hillman
Head of the Pharmaceutical Department, Louis Samuels
Chief Physician at Bellevue Hospital, Dr. William F. Jacobs
Chief Physician at Cumberland Hospital, Dr. Max Seide
Chief Physician at Fordham Hospital, Dr. Stephen Ackerman
Chief Physician at Lincoln Hospital, Dr. Rudolf Rapp
Chief Physician at Greenpoint Hospital, Dr. Leo Izgur
Chief Physician at Morrisania Hospital Dr. Henry Greenberg
Chief Physician at Queens General Hospital Dr. Marcus D. Kogel
Chief Physician at Richmond District Hospital for Communicable Diseases Dr. Morris A. Jacobs, who is also Chief Physician at Sea-View Hospital on Staten Island

But this barely scratches the surface of the list of Jews who live off the taxes of the City and Borough of New York - to list all the Jews here who have been propelled into good positions by their fellow Jews would double the size of this book: they are legion.

Let us look at a number of other exceptionally important posts held by Jews:

Louis Wolff, Confidential Examiner of the City
Julius Hamburger, Secretary of the Department of Public Works
Harry W. Levy, First Assistant Engineer of the Department of Sewerage
Felix Kleeberg, Chief Chemist of the Department of Sewerage
Nathan Semose, Clerk in Charge of the Office of Public Buildings and Offices
Samuel Feßler, Commissioner of Public Buildings
Bernard M. Cantor, Deputy President of the Richmond District
Perl Bernstein, First Secretary of the Committee on Estimates and Apportionment

The president of the Brooklyn Institute of Art and Science is Eduard C. Blum, the Jewish member of the New York City Arts Commission; meanwhile, the president of the largest American museum, the Metropolitan Museum, is George Blumenthal, a Jew.

The following Jews serve in the administration of the City of New York:

Morris Warschauer, Deputy Secretary
Samuel E. Kingman, Deputy Chief of School Buildings in the Queens Borough
May Lazar, Bureau of Statistics
Dr. Emil Altman, Chief of the Medical Board, with Dr. Henry Weinberg, Dr. Louis L. Leikowitz, and Dr. Mendel Jacobi as examining physicians

The director of evening and special courses in vocational training is the Jew Morris E. Siegel, the chief superintendent of secondary education is David H. Moskowitz, and the director of the Department for Working Adults is George J. Loewy.
The Committee on Child Welfare includes the Jewish women Mrs. Benjamin J. Buttenwieser and Mrs. August Heckscher; the Department of Correctional Institutions has the Jew David Marcus as its Deputy Chief Commissioner and the Jew Theodore R. Rosen as the department's engineer.
The following Jews serve in the Emergency Relief Bureau:

Henry J. Rosner, Controller of Statistics and the Budget
Mathew Silverman, Head of the Legal Department

In the New York City Health Department:

Sigismund S. Goldwater, Commissioner of Hospitals
Sol Pincus, his deputy and Chief Engineer of Sanitation
Irving J. Feinberg, Head of the Department of Construction and Repair
Abraham Lichterman, Head of the Department of Food and Medicines
Jules L. Blumenthal, Head of the Department of Child Health
Dr. Louis Friedman, Director of the Bronx Borough Health Department
Robert Wolf, Medical Officer
Dr. Samuel Frant, Epidemiologist
Dr. Ralph S. Muckenfuß, Director of the New York City Medical Laboratories

The Chief Commissioner of the Department of Permits and Licenses is the Jew Paul Moses.
The New York City Housing Committee consists of five members, and three of them are Jews: Mary Simkhovitch, Nathan Strauss, and Charney Viadeck; also belonging to the same department are the two Jews Charles Abrams (Building Inspector) and Frederick Ackerman as Technical Director.
Jewish members of the New York Supreme Court are Ferdinand Pecora, Aaron J. Levy, and Charles Poletti, along with about 20 Jewish judges.
Even the New York City Tunnel Commission includes a Jew, William Friedman, as one of its three members; the Commissioner of Parks is the Jew Robert Moses, and the head of the Department of Parks and Public Works is the Jew Bert Adler.
In the City Finance Department, the Chief Counsel for Medical Affairs is the Jew Dr. Joseph Weinberger; the Treasurer of the Redemption Fund is City Treasurer Adolf A. Berle, Jr; the Commissioner of Weights and Measures is the Jew Charles M. Blum, and the Chief Counsel of the Committee on Legislative Consolidation is the Jew Reuben A. Lazarus.
Furthermore, the following Jews hold important positions:

Joseph Levine, Commissioner of the Tax and Assessment Committee
Rebecca Markowe, First Secretary
Salyg Nagler, Chief Official for matters of real estate, transportation, and power plants (utility enterprises)
Joseph L. Weiner, Chief Counsel for the City of New York's Department of Transportation
Aaron I. Reisman, Chief Engineer of that department
Paul Loeser, Director of the newly constructed Triborough Bridge
O. H. Ammann, Chief Engineer of the same

The Chief Commissioner of the Department of Gas, Water, and Electricity is Joseph Goodman.
The President of the New York City Board of Elections is the Jew S. Howard Cohen, the Chief Secretary is David B. Costuma, and the Chief Commissioner for Manhattan is Jacob Rosenberg, while for Queens, its Carl Voegel.

We could list page after page of Jews who hold positions in every conceivable department of New York's state and city administration - in America, there used to be a humorous saying about New York: "The Jew owns the city and the Irishman manages it"; this has long since ceased to be true.
Today, the Jew owns and manages New York, and judging by current conditions, one cannot imagine that this state of affairs will change peacefully in the foreseeable future - quite the contrary! For step by step, the Jew consolidates every newly acquired position with tireless diligence.
Recently, for example, the powerful B'nai B'rith Lodge published a pamphlet calling for renewed Jewish solidarity; in it, they cite the achievements that have already been realized with the help of the Lodge and the Anti-Defamation League it founded: the eradication of any denigration of Jews in film; the elimination of any caricature of Jews on stage; the suppression of offensive remarks about Jews in magazine articles and trade publications, and its securing of the cooperation of the Associated Press (the most powerful press association in America, which supplies all newspapers with its news service) to omit the word "Jew" from news reports in connection with anyone accused of a crime.
Consequently, the B'nai B'rith Lodge announces its next objective: to persuade the U.S. federal government to prohibit the mailing of any literature directed against Jews; given the complete Jewish control of the Washington administration, which includes the Postal Service, one can already assume with certainty that this goal will be achieved in the foreseeable future.

The Jews' plans by no means stop here however, for they know that as long as there is a possibility of attacking Jews in the press, the danger remains that an antisemitic movement could arise in this way, which might one day threaten their power; therefore, it seems only natural that prominent Jews are already advocating for a law that is likely unparalleled anywhere in the world: the dissemination of any kind of antisemitic propaganda, whether spoken or written, is to be punished as a criminal offense!
On April 8th, 1935, the New Jersey State Legislature passed a law imposing severe penalties on any dissemination of antisemitism, while a similar bill had already been introduced in the New York State Legislature on January 6th, 1935, although, or perhaps precisely because, New York is home to considerably more Jews than New Jersey, the bill was not passed.
This bill, which consisted of numerous sections and was very similar to the one in New Jersey, provided for a penalty of no less than three months' imprisonment or a fine of $200, and a maximum of three years'

imprisonment or a fine of up to $5,000 (or both) for anyone who, through speech, writing, or image, with the intent to incite hatred or hostility against any other person on account of their race, color, religion, or worship; any antisemitic symbol of any kind, any flag bearing such a meaning, and any sign or image also fell under this prohibition, which went so far as to impose the aforementioned penalties even on statements made by an individual in the presence of two witnesses.

The Jews themselves, however, seem to harbor a certain fear of this law, for we read in a letter that New York attorney Louis Waldman wrote to the *New York Herald Tribune* on August 27th, 1936, that although he congratulated the newspaper on its supportive stance, he regarded the means proposed by Mayor La Guardia to combat antisemitism as dangerous from a social standpoint and unhealthy from a legal one - if the law, he argues, is enforced in such a way that those who spread antisemitic propaganda can be punished, then freedom of expression and criticism would have suffered its final fatal blow—and from the least expected quarter.

In doing so, however, the Jew Waldman openly admits that, fundamentally speaking, the New York press—which is, after all, almost entirely in Jewish hands—no longer actually needs a legal basis for the censorship it already practices; indeed, when one considers the manifold ways in which censorship is already being exercised by the Jewish newspaper magnates, one can only agree with Mr. Waldman - it is a well-known fact that the American daily newspaper is a purely commercial enterprise that depends on its advertising section and must go under if no more advertisements are placed; if a non-Jewish newspaper dares to take a stance—even on foreign policy issues—that is unwelcome to its Jewish advertising clientele, and if the newspaper owner refuses to align his stance with that of the Jews, his newspaper is doomed: the major Jewish department stores simply withdraw their advertisements, and the paper must collapse.

Furthermore, in New York, the editorial staff of every daily newspaper consists of a high percentage, if not often exclusively, of Jews—Jewish reporters, Jewish editors, Jewish department heads—and each of them watches anxiously to ensure that nothing appears in print that is undesirable to the Jews - why, then, enact a law in New York that, after all, entails certain dangers for Judaism and could certainly cause a great deal of unwanted attention, when the law, as far as its practical effect is concerned, already exists unwritten?

The English Jew Baron Montefiore once said, when speaking of Jewish goals:

"We must control or influence the newspapers of the whole world."

The American Jews, however, could now say: "We already control or influence the entire American press" - this is done from the country's press center, New York.

Long before the World War, with the purchase of New York's largest newspaper, the *New York Times*, by the "German" Jew Adolph S. Ochs, a native of Philadelphia whose wife was the daughter of a New York rabbi, Judaism's first major assault on the American press began - since then, the newspapers in non-Jewish ownership have passed into Jewish hands one after another.

Today, apart from a second paper, there is only one prominent newspaper left in New York, the *N.Y. Evening Journal*, which is not Jewish-owned, though three-quarters of its editorial staff consists of Jews.

Let us trace the fate of the last three major daily newspapers that were still in non-Jewish hands: there is the major national paper, the *N.Y. Herald*, whose owner, James Gordon Bennett, dared to attack the Jews;

the result was a bitter struggle in which the very existence of the paper was gravely threatened when Jewish department stores abruptly withdrew their advertisements; Bennett then staked his fortune and continued to fight, but with his death in 1918, the struggle ended and his newspaper passed into other hands.

The next victim was the *N.Y. Evening Post*, a widely read paper that was valued mainly for its distinguished reporting and high standards; it held out until 1931, but then could no longer continue and went under; it was then immediately bought up by a Jewish upstart, the Jew J. David Stern from Philadelphia - in Philadelphia, he already owned the second-largest newspaper, the *Philadelphia Record*, a paper of the lowest caliber that appealed only to the basest instincts of the masses, and likewise, he owned the *Courier & Post* in Camden, N.J., though it should be noted that, in the typical manner of his race, he knew well how to use the *Courier & Post* to support the Republican Party in the last election, while using his Philadelphia newspaper, the *Record*, to help the Democratic Party to victory.

Mr. Stern turned his newly acquired *N.Y. Evening Post* around in the blink of an eye, initially publishing it in tabloid format, renaming it the *New York Post*, and reducing it to a level that, first, fully served the goals of Judaism and, second, turned the newspaper into a booming business.

In place of the previously favored educational values and informative reporting came vulgarity, depravity, and—sensationalist reporting; gangsterism was popularized, and every sexual perversion, provided it was linked to crime, was described graphically down to the smallest detail; court testimony regarding all the "interesting" details of notorious trials (namely those involving prostitutes) were faithfully reprinted, and where once the image of a figure famous in science or art had been shown, there now appeared the grinning grimace of a wife-murderer who, displaying her legs in a seductive pose and with a cigarette in her mouth, assured the press reporters surrounding her that she had acted in the heat of the moment. Fortunately, an American law prohibits pornography - were this not the case, there would likely be no limits whatsoever to the press tactics of this cunning Jew who "knows what the masses want."

The next victim was the American newspaper magnate William Randolph Hearst - although one cannot claim that Hearst waged an ideal struggle for or against anything that was not simultaneously good business, one must nevertheless say that the term "yellow press" has long ceased to apply to his publications, since the already low standard of his newspapers has since been undercut many times over by his Jewish competitors; in any case, his New York morning paper, the *N.Y. American*, was his most distinguished publication, which conducted its reporting in the most serious manner, and his news service, *Universal Service*, was regarded throughout America as unique because of its focus on foreign policy and its engagement of the world's greatest politicians, whose self-written articles created a virtually new style of journalism.

But in 1934, William Randolph Hearst made a serious "mistake" - first, true to his annual custom, he traveled to Germany for a health cure, and then, while staying in Bad Nauheim, he had a meeting with Reichsleiter Alfred Rosenberg; despite the most intense attempts at sabotage by the Jews in his organization, he insisted that the content of his conversation with Rosenberg appear on the front page of all his newspapers, which stirred up an indescribable storm in the Jewish press in America; they even had life-size posters made showing a photograph of Hearst together with Rosenberg - thousands of copies of the poster were plastered all over New York as "proof" that Hearst had become an anti-Semite.

But the worst was yet to come, for a few weeks later, Hearst was invited to Berlin by the German Führer and Reich Chancellor Adolf Hitler and received there; finally, when one of Hearst's sons eventually attended the party congress in Nuremberg, Hearst's fate in New York was sealed.

With cunning skill, his Jewish rivals declared that he had become an "antisemitic fascist," an enemy of American democracy, an ally of Hitler, and so on; at that very moment, his entire Jewish clientele canceled their subscriptions to the *Universal Service* news agency, and within two years, the service had been completely shut down and ceased operations in 1936.
His most important New York newspaper, the *American*, was outright boycotted, and at public mass rallies, Hearst was viciously attacked and defamed; finally, in 1937, this major newspaper also went under.
Today, the entire Hearst Corporation, one of the most powerful and feared in the Union, is in complete disarray, and about a dozen of Hearst's provincial newspapers have since gone under—a consequence of a major campaign by Jewish banks, which simply called in loans, forcing Hearst to liquidate a large portion of his holdings.
Hearst is the last non-Jewish newspaper magnate of our time, and his downfall will have a greater significance than merely the end of a proud and powerful conglomerate - his destruction signifies the end of an entire era, while the victory of his Jewish opponents will be the victory of a new era—that of Jewish sole rule over the American press, whereby the sinister objective of the English Jew, Baron Montefiore, that one must control the press of the entire world, will in any case have already been realized in America.

Today, the new "giants" of the press world are already clearly emerging - let us look at the city of Philadelphia as another example.
Here, in the "Cradle of America," where Benjamin Franklin slumbers in his simple grave and the founder of the state of Pennsylvania, William Penn, is buried, there are only two major newspapers: *Record*, owned by the Jew Stern, and what is likely the oldest American newspaper, *Inquirer* - for generations, the *Inquirer* remained in the family ownership of non-Jews who pursued a strictly conservative, old-American political line and shaped the paper into one of the most distinguished and respected in America.
In 1935, the previous, non-Jewish owner died, and the paper was in danger of going under; then Moses Annenberg, a Jew of German origin who was notorious in Chicago and had previously made a fortune with the worst racing and underworld papers in Chicago, appeared and bought the *Inquirer* for $15,000,000 - like his competitor Stern, he also completely overhauled the entire newspaper, bringing it down to the lowest possible level—and now the genteel people of Philadelphia read only what Moses Annenberg allows them to read, for he and his sons strictly monitor the content, just as the Ochs family—now known as the "Oaks"—in New York does with the *N.Y. Times*, ensuring that not a single line appears that is not desired by the Jewish community.

What applies to the New York press is also a fact in broadcasting - two broadcasting companies dominate the field in America: the National Broadcasting Company and the Columbia Broadcasting Company.
The president of the former is the Jew David Sarnoff, while the latter is, as is well known, an entirely Jewish corporation; moreover, since David Sarnoff's corporation, the Radio Corporation of America, has already purchased nearly 100% of the television patents, this field is already secured for the Jews from the outset.
In the film industry, which has its headquarters in New York, the situation is no different: Marcus Loew, Adolph Zukor, Sam Goldwyn, Carl Laemmle, Louis Zelnick, Louis Mayer, Jesse Lasky, Wm. Fox, the Warner Brothers (all three Jews), Irving Thalberg, Ernst Lubitsch, David Selnick, B. P. Schulberg, Nicholas Schenk, Louis May, the Lehman brothers, Jack and Harry Cohn, Charles Chaplin—these are the

names of those who dominate American film one hundred percent, meaning there is no American film that is not of Jewish origin; every one is subject to Jewish censorship, is the product of a Jewish mind, and corresponds to what the Jew wishes to present to the public - if, therefore, the New York magazine *Fortune* dares to state that:

"...at least half of what shapes opinion and taste in America is of Jewish origin and controlled by Jews..."

and that:

"...even the cultured Jew admits that certain Jewish film producers were people whose influence on public taste was very regrettable..."

then one can confidently believe what this newspaper, which is also controlled by Jews, says.

Of course, the entire theater scene in New York is also in Jewish hands; this is almost inevitable given that the majority of theatergoers in New York are Jews.
There is not a single theater in New York today that does not have a Jewish owner, and even the acting stages are in Jewish hands; organizations such as the Theater Guild, Group Theaters, and Theater Union are completely dominated by Jews, and they, incidentally, exclusively determine the "new directions" of modern theater and "promote" or select the next generation of young authors and stage artists; even America's largest opera house, the "Metropolitan Opera," is controlled by Jewish financiers.

The situation is no different among book publishers: Viking, Simon & Schuster, Knopf, Scribner, Covici & Friede, Random House Inc., etc.—they and many other Jews dominate the book market and determine what new works are presented to the public: they are, in reality, the American book censors.
The situation is similar with the leading magazines, which play a major role in shaping the American mindset: the widely read magazines *New Yorker*, *Esquire*, *Ballyhoo*, *Time*, *Story*, *Fortune*, *Life*, and more recently *American Mercury*, among others, are Jewish-owned.

The situation in the field of medicine is best illustrated by the fact that, of the 14,000 students who enroll in medical school at 76 prestigious universities each year, 50% are Jews; the situation is also similar in the legal profession.
However, it is rare to find Jews employed as lawyers by large corporations since, for the most part, they are independent specialists in bankruptcy, real estate, divorce proceedings, etc. - incidentally, they generously offer their services free of charge as defense attorneys for accused blacks and provide assistance to individuals charged with all types of crimes.
The magazine *Fortune* characterizes the situation among lawyers and medical professionals as follows:

"The main difference between the two is that in the latter field, the feeling of animosity between Jews and non-Jews is stronger than in the former."

The magazine goes on to claim that the reason for this animosity lies in the efforts of many universities to exclude Jewish medical students:

"Of the Jews who apply to study medicine, only 17% are admitted by the universities."

Yes, there is indeed "antisemitism" in New York, which is held by the non-Jewish population, which—insofar as it thinks about this issue at all—feels completely enslaved and in the pay of the Jews, and indeed is, is rebelling as best it can against its increasing oppression and plunder - but it does them little good, for the kind of antisemitism that the American, or rather the New Yorker, harbors can only be very desirable to the Jew.
Certainly, some large corporations, such as the American Telephone and Telegraph Company, the International Business Machines Corporation, the Chase National Bank, National City Bank, and so on, allegedly do not hire Jews; there are also numerous exclusive clubs, associations, university fraternities, lodges, and organizations of all kinds that exclude Jews as members - yet the Jew does not care much about such things, for what does it really mean when the American decrees that no Jews may be employed in his corporation or admitted to his club, or allowed to stay in this hotel or that resort; who, after all, do they even consider a Jew?
If you ask the average American what he imagines a "Jew" to be, the answer is that it is a man with a long beard and curly hair, wearing a caftan and gesturing with his hands; however, as soon as such a Jew, after a few years in the U.S., has shaved off his beard, had his curly hair chemically straightened, wears a modern suit, speaks fluent English, and knows how to hold a fork, he is no longer a Jew in the American's eyes—unless, of course, his name is still Moses, Levy, or Lazarus, which is hardly the case, since he has usually discarded that name along with the caftan; meanwhile, if his name is now "Jones" or "Smith," then all doors are open to him - it goes without saying that the Jew can only be pleased with this kind of antisemitism.

It is almost superfluous to mention the banks, industry, and commerce and to name all the Jews who dominate these fields - it is, however, revealing to know that the New York Stock Exchange is completely dominated by the Jewish banks Kuhn, Loeb & Co., Speyer & Co., Warburg, Seligman, Ladenburg, Thalmann, Lehman, Dillon Read, Wolff, Schiff, Strauss, Stern, Lasard, Goldman, Sachs, Gembel, and many others, about which much has already been written; in any case, nothing happens on the powerful Wall Street without the knowledge of these prominent Jewish bankers, who exert decisive influence over all of America's major financial projects.

In heavy industry, the Blocks, Epsteins, the Luria brothers, Hyman Michaels, Charles Dreyfus, Luntz, and many lesser-known Jews play a major role; the entire scrap industry (non-ferrous metals, paper, cotton waste, rubber, etc.—an industry worth $300,000,000 in annual revenue) is exclusively in Jewish hands. The most powerful copper king in America is Guggenheim, and the second most powerful is Lewisohn. In the food industry, it is Morris and Sulzberger who dominate; in the underwear industry, 90% are Jews; 95% of the fur industry is Jewish; 85% of the men's clothing industry; 40% of the shoe industry; 75% of the distribution of wool, cotton, and rayon production goes through Jewish wholesalers; in the field of oil extraction, the name Blanstein plays a role; the board of the powerful Allied Chemical Company includes countless Jews, as does that of the U.S. Industrial Alcohol Co., which is also a massive conglomerate. Approximately 50% of the entire schnapps, liqueur, and whiskey industry is Jewish - for example, the Schenley Group (Jewish) had total revenue from the sale of alcoholic beverages of $40,000,000 last year. The tobacco industry is almost exclusively in Jewish hands, which has been the case since shortly after

Columbus's discovery of America; every seventh cigar smoked in America is manufactured by Fred Herschhorn, while four other large Jewish cigar factories supply the United States with the rest.
The powerful P. Lorillard factory (Jewish) supplies a large part of America with cigarettes, and the New York bank J. & W. Seligman & Co. acts as the most active financier of all major tobacco businesses.
Need we add that around 95% of all department stores in New York are in Jewish hands? First, there is the American Merchandising Corporation, which already controls countless stores of both large and small formats; then, among the most prominent Jewish stores, the following should also be mentioned: Macy's, Gimbels, Saks, Abraham Straus, Bloomingdale's, Hearn, Stern, Loeser, Altman, McCreery's, Lord & Taylor, as well as the May Allied and Interstate groups, Gimbel, etc.; add to this the giant corporations such as the American Cigar Co. and the drugstore chains, which only further complete the picture.

It seems almost superfluous to mention that 98% of concert agencies, theater agencies, talent agencies, and agencies arranging lectures at universities, etc., are Jewish - indeed, these so-called "lecture agencies," which supply all the universities, high schools, teachers' associations, and church organizations with speakers, are worthy of closer examination because they exert a pernicious influence on the shaping of American public opinion.
The Jewish agencies that hire speakers—mostly prominent figures from all over the world—for lecture tours naturally give preference primarily to those who can "tell" something about Europe, especially about conditions in the fascist states: the most popular are, first and foremost, established journalists, "refugees who narrowly escaped death," emigrants of all kinds who are or were somewhat prominent, etc., though of course this applies only to Italy, Japan, and Germany since if an emigrant comes from Soviet Russia, he is ignored; in contrast, from that country, the preference is mainly for incumbent People's Commissars, writers recognized in Moscow, etc., and such personalities who are willing to report on the "great communist construction project."
These "lecture agencies"—the most prominent of which in New York calls itself Leigh but is actually named Levy—play a massive role in shaping American opinion on current issues, particularly in foreign policy, for working hand in hand with agencies like Levy are organizations such as the Foreign Policy Association, which likely counts the entire American teaching profession among its members; this market now supplies Mr. "Leigh" with speakers who "educate" the teaching profession about conditions in the rest of the world.
The Jews of the Foreign Policy Association and the agencies anxiously ensure that no speaker is presented to the public who cannot recite the usual anti-fascist phrases by heart - control of the apparatus for influencing the American public, for shaping America's "opinion" on all current issues, is thus complete.

An analysis completed by the Merchants Association's Industrial Bureau shows that in 1935, New York City alone produced 40 percent of all men's, women's, and children's clothing manufactured in the country, as well as the relevant accessories: each year, New York manufactured over two-thirds of all women's and children's clothing, 36 percent of all men's and boys' clothing, over 86 percent of all fur goods in the United States, and 95 percent of decorative feathers intended for clothing; furthermore, New York supplies 25 percent of the nation's total output of thirty other types of goods and 10 percent of the total production of another seventy different product lines.

Trade and manufacturing are increasingly concentrated in New York, while in the provinces countless towns are completely deserted and gradually dying out - slowly, steadily, and surely, the Jews of New York are seizing every profitable line of business and dragging it to New York.
While the country feels the most dreadful consequences of an unprecedented economic crisis, the city of New York is growing at an increasing rate - between 1933 and 1935—that is, precisely at a time when the economic crisis shut down thousands of other factories and businesses—the number of factories producing clothing and accessories in New York increased by more than 2,800, or about 38 percent, while food and beverage production facilities increased by nearly 900, or 41 percent, during the same period; printing and publishing facilities grew by another 700, or 30 percent, while countless publishing enterprises went out of business in the rest of the country; also during the same period, 19,276 new factories were established, representing an increase of 35 percent.

Let us also point out another development that is of particular interest because it opens up entirely new prospects for the Jewish community to expand its power - it is a well-known fact that, ever since the Negro was emancipated in the Civil War, the Jew has felt a strong affinity toward him, and any racial legislation, even if it concerns only the Negro, is secretly feared by the Jews and therefore openly opposed.
As is also well known, in America, according to the law, Judaism is merely a religious concept - what, then, could be more natural than to unite Jews and Negroes through the same religion? This would eliminate the concept of race in Judaism in the most vivid way, for if there are Jewish Negroes, it will be very difficult for the naive non-Jewish American to prove that Judaism still belongs to a specifically Jewish race.
Consequently, we are already seeing a rapidly growing movement in New York aimed at converting New York's Negroes to Judaism - the leader of this movement is Rabbi W. M. Mathew, and his area of activity is the Negro district in Harlem, where he already has a Negro congregation numbering in the hundreds which maintains its own synagogue; furthermore, he has founded the Falaysian Lodge, which already extends across all parts of the world where blacks live in the majority.
Only blacks belong to this lodge, which he leads; there are seven branches in America and numerous ones in Africa, the British West Indies, the Virgin Islands, Puerto Rico, and the Bahamas.
Rabbi Mathew flatly asserts that blacks were originally Jews and only much later abandoned the Jewish faith, thereby losing their former power - in a recent address at the Harlem Synagogue in New York, which Rabbi Mathew customarily delivers first in Hebrew and then in English translation, he explained to his devoutly listening Black congregation:

"The 15 million white people in the world today who follow the Jewish faith already possess one-third of the world's wealth; their power is growing daily, and they all live only for the day when the Jews will finally possess their own land."

According to Rabbi Mathew, therefore, black people should return to Judaism in order to regain their lost power...
Yes, Rabbi Mathew is right—the Jews in New York, and thus throughout all of America, are very powerful, and whether only a third of New York's wealth is in Jewish hands is difficult to determine; however, the fact that power itself, as expressed by the occupation of all key positions, is entirely in

Jewish hands can no longer be disputed - one must truly admire the Jews for how they managed to conquer an entire country by dominating a single city.

Yet another phenomenon that immediately strikes the foreign visitor to New York should not go unmentioned, as it is likely unique in the entire world - in New York, there is a radio station that broadcasts exclusively in the Jewish (so-called Yiddish) language, and moreover, New York as a whole has become a bilingual area: official announcements from the City of New York, warning signs in the subway, on the elevated railway, in buses and streetcars, pedestrian signs, and official notices are printed in English and Yiddish, thus being made available to the public; indeed, even the city's advertisements—the massive billboards that adorn every rooftop and wall, promoting every conceivable product—are bilingual: in English and Yiddish.
Is there any clearer proof than this that New York is the Jewish city of the world; is there any other city in the entire world, with the possible exception of Jerusalem, where the Jewish language is officially recognized and used as a second official vernacular?

New York is thus a Jewish city, the largest Jewish city in the world - now, one could also view this achievement of the Jews from a different perspective: what, for example, have the Jews done with their power; what have they made of this city, which is now entirely in their possession; have they demonstrated to the world that Jewish rule is a blessing for humanity, and have they made New York City a model that all other cities would do well to emulate - indeed, what has the Jew made of the once so strictly Christian, morally exemplary, hardworking colony of New Amsterdam, which the valiant Peter Stuyvesant once guarded so jealously against every Jewish attempt at encroachment?
Today, New York is the cesspool of all the world's vice, the center of all reprehensible urges and basest instincts, the scene of the most repulsive aberrations of pleasure-seeking people; New York has become the largest hub for narcotics and the North American center for the trafficking of young women - although the law itself prohibits prostitution and it does not actually occur on one street, namely Fifth Avenue, there is perhaps no other city in the world so severely affected by this vice; furthermore, the city has become the center of corruption, racketeering, and gangsterism.
Since the Russian Revolution a new flood of Jewish immigration has set in, which has increased year by year - today, America receives nearly all Jewish emigration from Central Europe; as early as 1908, the then-police commissioner, General Bingham, declared that 50% of all criminals in this city were Jews, before he then had to retract this statement shortly thereafter as a result of protest rallies by Jewish organizations, which attacked him in the worst possible way.
In 1936, the largest prostitution ring in American history was broken up - C. Luciano, the Jewish head of the gang, ran this organization—which spanned the entire continent—from a luxurious New York hotel; of the 29 people arrested, 17 were unquestionably Jewish.
The prosecutor who initiated this operation and dismantled the ring was the non-Jew Thomas E. Dewey - perhaps because he worked so thoroughly, it was suggested that he reorganize his staff of chief assistants, though in any case, two of his three newly appointed chief assistants are now Jewish—Gurfein and Rosenblum—of whom Gurfein "heads" the Racketeering Division and receives a salary of 30,000 marks a year.
Perhaps as a result of this "reorganization," no further major busts by District Attorney Dewey have come to light since then - the bust of this prostitution ring vividly illuminates the moral quagmire of this Jewish metropolis, and is likely unique in the history of prostitution.

As already noted, the ring was led by the Italian Jew Luciano, whose closest associates were the two Jews Nich "Montana" and Louis Weiner: in his swampland paradise, Luciano squandered the enormous revenues generated by prostitution, and in all, some 2,000 girls were involved, having been rounded up from all corners of the United States.
In two hundred brothels in the boroughs of Manhattan and Brooklyn, the girls "worked" twelve hours a day (from 11 a.m. to 3 a.m.) six days a week, and each earned between $150 and $300 a week; however, about four-fifths of this money was immediately taken from them, leaving them with only $30 to $50 per week as net earnings.
Since they were forced to eat at least two meals a day at the brothels, which were served to them at exorbitant prices, they were fleeced here as well - in the end, the girls were left with only a tiny amount of earnings, barely enough to sustain themselves.
The revenues, however, that flowed to Luciano and his Jewish staff were downright fantastically high - the New York Police Department estimates the sum that went into the pockets of the leaders from this organization at around $24,000,000 annually.
This took place in New York, where prostitution is prohibited by law, and—as long as the visitor does not leave Fifth Avenue—where it "does not exist" - what immense corruption must have been required to keep such a gigantic operation running despite the legal ban! Just how deeply the judiciary is infested with this can be seen from the fact that the girls were forced to pay a contribution into a "court fund" in case the police ever failed to "function" and intervened; a Jewish lawyer would then immediately step in to prove the defendants' innocence.
In this context, a research project completed a few years ago is worth mentioning - John D. Rockefeiler Jr. concluded, after thoroughly investigating the social conditions in New York:

"It is not the women who have fallen victim to prostitution who can be held responsible for this evil; prostitution is a business run by men for the sake of profit."

We have already noted that New York represents the pinnacle of American civilization, and what occurs in New York in a concentrated form applies, to a lesser extent, to the entire United States.
The Federal Bureau of Investigation recently reported that in the U.S., a robbery is committed every nine minutes, a burglary occurs every two minutes, a car is stolen every two minutes, a murder takes place every 40 minutes, and a theft occurs every 40 seconds; the costs of crime resulting from robbery amount to approximately 60 billion marks each year, and violations of the law cost the United States over 1,000 marks per second - so this is the United States "ruled" by New York!

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The Jewish-published magazine *Fortune* recently wrote:

"Why shouldn't the Jews dominate every profession and every industry they can conquer through their intelligence; what does it really matter in the end if the Jews simply run the entire system of the country?"

Yes, the Jew can truly be satisfied with his unparalleled rise in America - one understands the passionate love of all the Jews of the world for New York and the USA.

The Jew has taken the world's largest city by storm, and with that, he has the entire American Union by the throat - numerically, of course, he is still in the minority, but he is nonetheless all-powerful there; this gives the words of the well-known American Jew Baruch Charney Viadeck, the editor and owner of the Jewish newspaper *Jewish Daily Forward* and leader of the new American Labor Party a very special significance when he suddenly sheds light on the current power of Jewish rule in America:

"We are numerically in the minority, but we are the deciding factor - quantitatively, we are not yet strong enough in America to win, but qualitatively, we are already powerful enough to destroy."

“Soviet America” — the Crown Jewel of the Jewish World Dictatorship

1. Communism

Alongside Lenin and Stalin, the Communists have elevated Abraham Lincoln—the former American president and liberator of enslaved black people—to the status of their foremost hero; as the party’s supreme principle, they have also adopted a statement by Abraham Lincoln that, though previously unknown, is nonetheless authentic, even being set to music and frequently sung by Communist choirs at mass rallies - the words are:

“This country, with its existing institutions and establishments, belongs to the people who inhabit it - should the people ever grow weary of the existing form of government, they may exercise their constitutional right to alter that form of government or exercise their revolutionary right to dismember or entirely abolish it.”

In addition to Abraham Lincoln, Thomas Jefferson and Thomas Paine have also been elevated as heroes of the party.

The national chairman of the Communist Party of America is the Jew William Z. Foster, and his supposedly Aryan party leader is the “front-line fighter” Earl Browder, who is always pushed to the forefront whenever proof is needed that the party leadership does not, in fact, consist of 100 percent Jews. Browder is a good speaker, 47 years old, always elegantly dressed, constantly emphasizes his American heritage, and works (according to the party leadership) 15 hours a day, for which he is said to receive a salary of $35 a week; the Communist Central Office, where he is based, however, apparently does not fit well with his personal appearance, for according to the magazine *Time* (May 30th, 1938), the office gives the impression of being:

“...full of Negroes and intellectual Jews, as well as a few men and women who look as if they came from a Tennessee farm.”

Seventy “National Committee men” surround Browder, almost all of them Jews, and they determine the party’s policies; twelve of these form the so-called “Political Bureau” - among them, the leaders are: Jack Stachel, executive secretary of the party; Clarence Hathaway, a miner from Minnesota who publishes the Communist newspaper *Daily Worker;* Charles Krumbein, the party’s secretary in New York State; Ella Reeve Bloor, the 75-year-old “mother” of the party, and the Negro James William Ford, who is slated as a candidate for the post of Communist American vice president; he leads the organization of the Negroes; the other most prominent figures in the Communist Party of America are the Jews Israel Amter, Alexander Bittleman, and the Jewess Rose Wortis.

National Chairman Foster was born in 1881 in the state of Massachusetts, USA, into very poor circumstances; he was first an apprentice to a sculptor, then successively a type caster, factory worker, mechanic, merchant, streetcar driver, locomotive fireman, freight train brakeman, lumberjack, porter, farmhand, and sailor—finally he became a Communist.

In 1937, he wrote a book titled *From Bryan to Stalin*, in which he describes the history of the Communist Party in the United States - we will summarize the most important facts here:
The Communist Party of America emerged from the radical left-wing elements that split from the American Socialist Party in 1919; in 1921, the Communist Party disguised itself as the Workers' Party, was reorganized in 1923, took the name Workers' Communist Party in 1925, and finally adopted the name Communist Party of America in 1929, which it bears today.
Until 1929, the party's growth was modest but steady; however, following the onset of the economic crisis, which led to countless wage struggles and strikes, the party grew rapidly - since 1933, the number of registered members has shown a steep upward trend, and over the past three years, the Communist Party has doubled in size year after year; the newly founded Cominterns, spread across the entire country and performing invaluable grassroots work, contributed significantly to this rapid development, and soon, what had been a purely propaganda organization became a truly revolutionary-Bolshevik leadership of the broad, discontented masses.
Whereas the party had previously relied primarily on immigrants and Black people for recruiting new members, it has become increasingly Americanized in recent years - today, an ever-growing number of native-born "real" Americans now belong to it, and its membership consists not only of workers and the unemployed, but increasingly includes students, teachers, professors, and the intelligentsia from the ranks of the impoverished middle class.

A key point in the struggle against communism is that it rejects fascism from the outset as un-American, while holding up communism as the only true "democracy"; when describing the communist program—with its goal of creating a "Soviet America"—it sees itself as being the logical heir to the revolutionary American tradition - to quote Foster:

"Communism is the Americanism of the 20th century."

In doing so, he points to the two turning points in American history—1776 and 1861—as the models for the revolutionary struggle for "a better America."
The goal of American communism, Foster says, is first and foremost the creation of a united front consisting of farmers and workers; to organize this as quickly as possible, Foster has joined forces with the most active and arguably the most promising labor leader of the present, John L. Lewis.
Lewis, as is well known, heads the CIO (Committee of Industrial Organization), which emerged from 15 breakaway unions of the old American Federation of Labor (AFL) and today already has well over 1,500,000 members; Lewis is also president of the United Mine Workers of America, which has been incorporated into the CIO.
In Foster's view, this CIO union led by Lewis is already powerful enough today to influence and completely transform the entire structure and politics of the U.S. labor movement, and to become the general rallying point for all the class struggles currently scattered across the country—those of workers, farmers, black people, the impoverished middle class, and disillusioned youth.
Foster attaches great importance to the Seventh Congress of the Comintern in Moscow in 1935, for at this congress, Dimitrov declared that the tactics and policies now being pursued by the American Communists were the only correct ones:

"Conditions in the United States are gradually ripening for the building of a large farmer-worker party that will be able to unite the discontented masses against fascism."

The party, as Foster writes, has now devoted itself entirely to the task of building this farmer-worker front on the broadest possible basis - in this way, communism hopes to gain valuable reinforcements, particularly for its leadership, from those ranks; on the other hand, Foster also believes that the farmer-worker front and the Communist Party complement each other to exactly the same extent as the CIO union led by Lewis and the Red Party do.
Finally, Foster's book culminates in the grim prophecy that the communist revolution is already within sight:

"Communism will eradicate the reprehensible capitalist system with unprecedented brutality and build a free, prosperous, and happy Soviet America in its place."

Regarding these goals cited by Foster, it should be noted that they are by no means to be regarded as fanciful fantasies - on the contrary, communism has already succeeded in achieving a whole series of its stated goals and is successfully tackling others; indeed, one cannot help but marvel at the thoroughness with which they carry out their work and at the indifference with which the average American—and above all the federal government in Washington—allows these activities to proceed.
The communists have stirred up unrest in all segments of the population, for where there is confusion, a communist agitator immediately steps in to give the confusion a meaningful direction - thus, countless teachers, professors, and scientists who enjoy prestige (such as Professor Albert Einstein), as well as artists and even high-ranking government officials, abuse their positions to lead, above all, the intellectual youth in the northeastern United States toward communism.
This dangerous subversive activity even extends into the ranks of the military - on June 11th, 1938, Congressman John O'Connor stated in a radio address that Communist propaganda is being carried out most zealously and successfully in the Army and Navy; even the Civilian Conservation Corps has not been spared, and here it is certainly very revealing to learn that all Civilian Conservation Corps camps (CCC camps) are under the overall direction of the strongly communist-leaning Jew Robert Fechner.
Communism also extends into the highest government circles in Washington - in August 1938, the Washington Committee to Investigate Un-American Activities determined that within the federal government apparatus there are no fewer than 200 senior and very high-ranking government officials who are registered members of the Communist Party, with the Department of Labor, which is entirely dominated by Jews, and its branch, the WPA (Works Progress Administration)—an extremely important organization for job creation and unemployment assistance, serving 12,000,000 unemployed people and their families—being shining examples of the skillful and dangerous infiltration of government agencies by communism.

The tactics of the Communists and their Popular Front allies are becoming increasingly clear: every opportunity to infiltrate, or if possible take over, a government-funded organization is seized at the earliest opportunity.
The aforementioned public works organization, the WPA, is a prime example - this government-created apparatus was originally intended to bridge the crisis, save the unemployed from starvation, and provide them with emergency work; in reality, it serves primarily to support countless Communist agitators, and

has in fact become one of Bolshevism's most effective weapons today; indeed, the effort to infiltrate and take over this organization is even a stated goal of the Red Party.
From the very beginning, the Communists recognized the importance of this apparatus; they very quickly grasped the necessity of holding this key position vis-à-vis the unemployed, for whoever distributes the money to the needy can, as is well known, also exert his influence very effectively - one can safely assume that these facts are known in Washington and are tacitly tolerated, and one may believe this because the entire top leadership of this government organization consists almost exclusively of Communist Jews.
Deutschbein, Beers, Wolman, Ehrlich, Straus, Cohen, Wolfsohn, Fromherz, Kern, Myers, Morris—these are the names of those who have the final say in the WPA in Washington, and probably because this victory was achieved all too easily, the communist ally Lewis is now demanding that another 3,000,000 positions be created in the WPA - no doubt he is pursuing the goal of accommodating millions more of his most radical supporters in order to thereby expand his strike force.
This fact is by no means a secret - in a letter to Franklin D. Roosevelt, the chairman of the Executive Council of the National Civic Federation, Ralph Easley, warned the president of this extremely alarming situation; dated June 8th, 1937, it explains that it was the Jew Jacob Baker who originally initiated this infiltration of the WPA with communists by smuggling the members of the General Aid League (a purely communist organization), which he simultaneously led, into the new public works program as "needy unemployed" right at the outset of the WPA's establishment:

"Today there is not a single former registered Communist in the entire country who does not hold a well-paid position with the WPA; high-ranking officials of the WPA openly admitted this fact and even expressed their satisfaction that the entire government organization for public works and unemployment relief is now dominated by Communists."

It is also interesting to note that the man in Washington who decides which distressed farmers in the South and West are to receive government loans is the communist-influenced Jew William Myers; his power extends even further, since he is also president of the Federal Mortgage Administration and thus determines all mortgages to be granted by the government to those in need.
It seems almost superfluous to note that the entire WPA organization in the state of New York is led and permeated by Jews, with the leading figures of this vital organization—Silberstein, Stifton, Herzog, Schneidermann—rendering any further comment unnecessary - since we are on the subject of Jews, it may also be interesting to learn that the newly founded American Workers' Party, which immediately declared itself an ally of communism, has an Executive Committee consisting of 49 members, 32 of whom are full-blooded Jews.
Although John L. Lewis, the president of the feared CIO union, whom we have already mentioned, is not a pure-blooded Jew, this fact is of little significance when one considers that his entire entourage consists of Jews, the most prominent spokesmen among whom are David Dubinsky and Sidney Hillman, who are surrounded by the Jews Weinstone, Golden, Vorse, Levinson, Pressman, and Frankensteen.

Furthermore, the Communist Party plays a leading role in influencing youth organizations - the American Youth Congress, for example, which has nearly 2 million members, is completely under Communist influence.

On May 4th, 1938, the *New York Times* published a detailed report on a meeting of the Youth Congress: six hundred fifty delegates from 36 states attended, and the chairman of the Communist Party, the Jew Foster, delivered the keynote address; Gil Green, also a Jew and secretary of the Young Communist League, was then given the floor:

"We are ready to join forces with any youth organization that is in turn willing to fight with us for democracy against fascism."

Foster then concluded the meeting with the insightful remark that communism and its revolutionary movement in America were advancing by leaps and bounds:

"The Communist Party is growing like a rolling snowball."

Thunderous applause from the 650 delegates in attendance was the response.

Communism is also a major factor in the leadership of the American League Against War and Fascism, which, at its third convention in Cleveland in January 1936, brought together the impressive number of 2,070 delegates from all parts of the country and could already boast a total membership of 3,291,906 at that time - today, it is likely to be considerably larger.
In the same way, communism has played a leading role in the leadership of the most important Negro organization, with the United Front of the National Negro Congress, which has a membership of 1,200,000 black people, being entirely under communist leadership.

Communism, however, reaches much further than this, and is preparing for the possibility of an imminent revolution in all eventualities; the fact that it is dead serious about this is evident in that it has organized a powerful, well-trained sabotage apparatus capable of bringing the nation's entire economic life to a standstill in a moment of confusion.
A special commission of the State of Massachusetts, recently commissioned by the legislature to study the situation of the labor unions, concluded after eight months of study that the Communists already hold the most important key positions; the report then states that the Communists control the shipping industry, with which, together with the industrial workforce, they can paralyze the entire country in one fell swoop:

"There is even a school in the eastern United States whose sole purpose is to train communists in sabotage - at this school, students learn how to cripple industries as quickly as possible, how to shut down power plants by inserting gramophone needles into electric dynamos and generators, how to burn out steam boilers as quickly as possible, how to most effectively damage ship steering systems, and so on."

Furthermore, Congressman John O'Connor noted that the Communist Party had created a highly skilled sabotage apparatus composed of 40,000 technicians and engineers from all key industries - as is well known, a similar sabotage organization enabled Trotsky to carry out the Bolshevik Revolution in Moscow so successfully and with such speed.
Just how thoroughly the Communists are carrying out their work in America is further demonstrated by a leaflet, millions of copies of which are being distributed today among the landless farmers of the West and

South, among land-hungry blacks, among the destitute unemployed, and among the confused youth; its aim is to prepare the masses today for an "upcoming revolution" and to introduce them to the familiar tactics of revolution, so that "when things get underway," each individual will do the right thing, wherever he may be.
The leaflet consists of 13 orders and bears the title "Tactics of the Revolution" - briefly summarized, the orders are as follows:

"Seize the weapons, immediately arrest dangerous opponents, isolate the police, set up machine guns at all strategically important locations, occupy the post and telegraph offices, the radio stations and newspapers, the factories, the banks, and businesses; immediately establish a Soviet counter-government; sever all connections with the railways, shipping, and transportation; paralyze the fighting power of the Army and Navy by isolating the officers from the rank and file, while at the same time trying everywhere to win over the soldiers and sailors to your side - act decisively, and you will also be victorious."

The method of agitation is not always the same - in the West and South, where one is dealing with starving, homeless peasants, cotton pickers, and farmers suffering under an almost unbearable burden of high rent payments for their farms, communism naturally appears in its most radical form: "Take the land away from the tenant—it belongs to you; beat him to death and become the owner yourself"—these are the slogans that are also preached to the Negro.
In the Northeast and Midwest, communism must be more cautious, for there it is, after all, dealing with a population of a higher caliber; meanwhile with the intellectuals, it even resorts to an argument that comes across as nothing short of comical - communism, so it is preached there, is merely a reformed democratic form of government; Soviet Russia is said to be the most ideal democracy today, and the American system must be adapted to the Russian one; in any case, Moscow and Washington belong together in a united front against fascism, etc., etc.
Yet this line of reasoning conceals a flip side that is highly revealing when examined - why does communism suddenly wish to protect democracy with such zeal?
Well, one must not forget that in Tsarist Russia, right up until the last moment before the outbreak of the revolution, a tightly organized police force kept watch over every stirrings of communism and punished every illegal activity with the harshest penalties; only the particular situation prevailing in Moscow at the time can explain the sudden failure of this police apparatus to function, though examining that is beyond the scope of this discussion.
In America, on the other hand, communism finds in the current form of the democracy prevailing there not only a seemingly completely uninterested enabler, but a veritable valuable ally in preparing for a violent revolution - what could the New York communist leader wish for more than a form of government that not only guarantees him unrestricted freedom of action, but also legally ensures him every opportunity to spread his subversive doctrines; that even makes radio, daily newspapers, magazines, the stage, film, and the public forum available to him on the same terms as to all other "legally registered political organizations"; is it any wonder, then, that communism praises democracy above all else, and is it still surprising that Bolshevism is advancing with such giant strides?

A transformation is quietly taking place in the political structure of the United States, the incalculable consequences of which the honest, naive average American has absolutely no understanding of.

As is well known, his entire mindset is permeated by parliamentarism; he is accustomed to judging a party's strength solely by the number of its members and to assessing a government's power by the size of the parliamentary majority upon which it rests; any other method of seizing political power is unknown to him from the experience of his history, and is likely incomprehensible to him as well.
He can conceive of a "revolution" only according to the laws of a civil association; if someone desires change, they must secure a parliamentary majority, and if this does not materialize, then the change simply does not happen - it is therefore entirely understandable that the average American can muster only a contemptuous smirk for communism.
What impression does the fact that the Communist Party in America had around 85,000 paying members in 1937 make on him, when he knows that there are 6,700,000 union members in the U.S.? Even if the number of communists has since doubled or even tripled, he calculates that this still amounts to little more than 1 percent of the total workforce, which numbers 32,000,000 in the U.S - accordingly, at least another 50 years would have to pass before American communism would have achieved the 51 percent majority required by parliamentary law, and thus become capable of revolution or governing.
The total membership of the party was distributed among the states of the Union in 1937 as follows:

New York 30,000
Pennsylvania 4,800
California 4,600
Illinois 4,500
Ohio 2,600
Washington 2,300
Michigan 1,700
Minnesota 1,400
Wisconsin 1,200
Massachusetts 1,200
New Jersey 1,100

No other state had more than 1,000 paying members in 1937.
New York Jews know this political sluggishness of the average American all too well; that is why they pursue the undoubtedly clever tactic of always agreeing with Americans when they point to the vanishingly small number of Communist Party members as convincing proof of their harmlessness.
These Jews, who today firmly hold the leadership of American communism in their hands—and a large portion of whom come from Russia and travel constantly to Moscow to receive new instructions—know very well how a revolution is made; many of them were, after all, there when Bolshevism rose in Russia and marched victoriously into Moscow.
The Jews know what the average American is apparently incapable of grasping that a communist revolution, such as Russia experienced, requires not a parliamentary majority, but only a relatively small, tightly organized group of daring daredevils who, under given economic and social conditions, know how to exploit a moment of weakness in the government with lightning speed in order to establish their own power with a single, well-aimed blow.

Quite apart from the danger that American communism already poses today simply by virtue of its numbers and, above all, its very rapid growth, particularly over the past year, the tactics in that country, as

already noted, are entirely new - every country also possesses its own individual character when it comes to its revolution, as the French Revolution bore little resemblance to the Russian in terms of its execution, and the Russian, in turn, bore no resemblance whatsoever to the preliminary stages leading up to the outbreak of the Spanish Revolution; therefore, a Bolshevik revolution in America would also have to follow entirely new and distinct paths.

We have already seen from the remarks of the Jewish Communist leader Foster how the party's tactics gradually changed in the course of its development and adapted to the specific American conditions, and of course, despite all his poverty and helplessness, the American farmer cannot be compared to the impoverished Russian tenant farmer of the Tsarist era, for his basic needs are entirely different, his desires and goals quite distinct, and his ideals in no way the same; the same applies to the American unemployed, as well as to the union member and the black person.

The initial attempts to apply the well-known communist template in America as well failed; this was demonstrated by the party's initial lack of success.

At the Seventh Congress of the Comintern in Moscow in 1935, Dimitrov therefore changed the tactics of communism according to entirely new guidelines - the focus was no longer on building the largest possible party, but on infiltrating existing American associations and organizations and having communists take over their leadership, as well as on forming alliances with existing radical groups; from then on, the party itself was to constitute only the hard core of the entire Bolshevik movement and be a tightly organized force of trained agitators and combat-ready fighters, the finely honed instrument with which the revolution would be carried out at the opportune moment, but not the broad base upon which it rested.

As Foster himself points out, communism, which was initially a purely party-based movement, has grown into a massive mass movement that no longer focuses its primary attention on recruiting new, registered members, but instead strives solely for leadership of the masses already organized in other ways; this is precisely why the dominant influence of the Communists in the large CIO union, the Youth Congress, and the Negro Congress, as well as why the creation of a united farmer-worker front—regardless of the name or official objective under which it may proceed in order to make it palatable to Americans—is of such immense importance.

When, therefore, we speak of the Communist Party in America today, we are referring to the Bolshevik shock troop—not to the resonance among the American masses measurable by its membership numbers, as is the case in some other countries, and as the average American views it according to his traditional way of thinking; any comparison drawn between registered members of the Democratic or Republican Party on the one hand, and the Communist Party on the other, is therefore completely misguided and absurd, for the former are harmless propaganda associations which, no matter how heated and fierce the struggle may be, always remain within the bounds of the law and acknowledge and respect the country's Constitution under all circumstances; the other, however, consists of a band of reckless revolutionaries ready for any act of violence, whose openly declared goal is to destroy the Constitution and establish a Bolshevik state in its place.

When we note, therefore, that the Communist Party had only 7,500 registered members in 1930, we are nevertheless dealing with 7,500 highly organized fighters who are committed to the violent overthrow of the American Republic—even though in 1930 there was no talk of an economic crisis whatsoever, and the number of unemployed and homeless farmers was vanishingly small - let us now, however, consider the

development that set in when the crisis suddenly struck and has since, despite all government measures, intensified:

By 1932, the number of registered members of the Communist Party had doubled within two years, and during the following two years, it doubled again - an ever-accelerating expansion of the party began.

It took only 12 months for the party to double again, and shortly thereafter the total number of members had already exceeded 100,000; since then, all signs indicate that this number has doubled again in less than 12 months - one can thus see how the pace is increasing from year to year, although it must be emphasized once again that this refers only to active, registered, and dues-paying members of the party—who, in the event of a revolution, constitute the vanguard of the masses—and not to those who merely sympathize with communism.

It is undoubtedly interesting to note that the United States now has six times as many communists as there were party members in Russia at the time the Bolshevik Revolution broke out and Lenin took the entire Russian Empire by surprise in one fell swoop; furthermore, the Dies Committee of the U.S. House of Representatives, established in August 1938 to uncover non-American machinations, determined that at that time no fewer than 640 covert Communist Comintern organizations existed in the United States, working day and night with feverish diligence to further expand the communist fighting apparatus and to spread the bacillus of Bolshevism into all strata of the population; additionally, the same committee found that in 1938 the number of regularly published communist newspapers and magazines had reached 608 - these are certainly very significant figures.

Therefore, when U.S. Secretary of the Interior Ickes repeatedly declares in public that there is no communist threat in America and never will be, one can only agree with those who claim that he himself is a communist; only then does this quite obviously deliberate downplaying of a danger that has already grown to gigantic proportions make sense—a downplaying that does little credit to the American people and their much-vaunted political enlightenment, as well as their often-praised capacity for independent thought.

But for entirely different reasons, the statements of the American Secretary of the Interior must also be regarded as either malicious misrepresentations or dangerous ignorance, for none other than Lenin himself wrote in one of his numerous works that the United States is among the few countries on earth that possess all the ideal conditions for the unimpeded execution of a Bolshevik revolution, pointing in particular to America's economic and political independence - it was therefore certainly no empty phrase when the "Aryan" leader of the Communists, Earl Browder, declared on June 25th, 1934 (as reported by the *Washington Herald*), to a mass gathering of 10,000 Jews who had assembled as delegates from 100 Jewish organizations:

"Those forces that created Soviet Russia will one day establish a Soviet power in the United States of America."

2. The Negroes

Blacks can be counted among the most valuable auxiliary forces of communism, for they possess all the necessary prerequisites for it and are already being increasingly won over to Bolshevism by Jewish communist leaders.

Winning over the Negroes for a socialist revolution is also considerably easier than, say, the whites of the South, or the impoverished and homeless farmers of the West, because they constitute a solid unity, both

ideologically and racially - every Negro, whether entirely black or merely light-skinned, is classified as "colored" by whites and increasingly feels the wide gulf that separates him from them the further south he goes; all Negroes therefore react in the same way to the fundamental question concerning their race, and one can thus pursue a consistent, uniform policy toward them, regardless of their individual intelligence, abilities, property, or profession.
Certainly, there are a small number of very wealthy Negroes, but also a great many who are completely destitute - however, when it comes to questions of equality with whites, they all stand together—just as is the case with Jews when it comes to fundamental questions concerning their race.

Much thought has already been given to solving the Negro problem in America, and people are well aware that the Negroes, by their mere presence in such large numbers, pose a serious threat to the white race - but how to solve the problem: should one really grant them the rights to absolute equality in every respect to which they are entitled under the Constitution? That would be impossible and would severely shake, if not destroy, the unity of the American Union, for the whites of the South, who are numerically outnumbered by Negroes in vast areas, would never allow this.
For a time, a plan was also proposed to add a 49th state to the 48 states of the Union, one intended exclusively for Negroes - in this state, they would then have complete equality among themselves, would be represented in Congress just like any other state, and would thus be separated from the white race without any oppression or use of force; however, this plan never progressed to the point of being seriously considered.
Finally, the idea keeps cropping up to simply round up all the Negroes and transport them back to Africa, from where they were originally brought by force - admittedly, the plan would undoubtedly be a solution, albeit a very radical one, but then the question would still arise of what to do with the millions of mixed-race people who, though often nearly white, could still have black descendants; moreover, in order to carry out such plans, one would first have to fundamentally amend the U.S. Constitution, for at present it guarantees, at least on paper, equal rights to every citizen regardless of race or religion; the Negro is therefore just as valuable a citizen as any white person, and should not be treated as a separate racial problem at all; moreover, unscrupulous politicians and the Jews themselves would ensure that plans such as those already mentioned would never be carried out.
Thus, the only option remaining is the highly questionable "solution" currently in use: treating the Negro as a liberated "slave," curtailing his civil rights wherever possible, economically marginalizing him, and politically suppressing him - yet this has solved nothing at all, and the current state of affairs can, at best, only be regarded as a very makeshift transition, one that has already produced dangerous consequences and has turned the entire black and colored race into an ally that is nearly ideal for communism and its goals.

The Negro possesses a natural, very pronounced distrust of the white man - his past as a mistreated slave, which lives on in his subconscious, would alone account for this, and his social and economic marginalization has only reinforced it; on the other hand, no thinking Negro forgets the great role that black people played as soldiers in the Civil War, as well as the Negro uprisings of the past—which, from his perspective, are regarded as heroic deeds, some of them very bloody.
Particularly deeply etched in his memory is the period following the end of the Civil War, during which, from 1867 to 1877, he was allowed to play such a preeminent role in the South under the dictatorship established by the victorious North - when one considers that the provincial governments in areas where

blacks were numerically in the majority were almost exclusively composed of Negroes, that Negroes sat in large numbers in the state legislatures and held leading positions there, and that Negroes were even elected to Congress in Washington as representatives of various Southern states, then one can certainly understand the pride with which today's Negro looks back on that time and comprehend the longing with which he wishes to restore the same conditions.
This is precisely where the Jewish agitator steps in: he knows the Negro's mentality well, knows what they want and what they long for - after all, the black man possesses just as much a sense of right and wrong as the white man.

However, after the dictatorship over the South ended with the conclusion of the Civil War and the Negro was forcibly subjugated once more, the teachings of Booker T. Washington—a black man highly respected throughout America—emerged; this highly educated Negro immediately grasped the situation correctly and preached to his fellow black people restraint and resignation to what he regarded as inevitable: "Never forget that you are a Negro" formed the cornerstone of his teaching.
He firmly rejected any agitation for the equality of Negroes with whites from the outset, because he knew that it would never be feasible anyway; instead, he passionately advocated that every Negro should make the most of himself, to the extent possible given his abilities and available opportunities; he promoted the idea of establishing higher Negro schools and universities and urged his fellow Negroes to educate themselves, to be diligent and thrifty - this, he explained, was the most a black person could reasonably expect from his existence in America.
It was the communists who immediately recognized what valuable opportunities for agitation were being lost through the teachings of Booker T. Washington, for what could be easier than reawakening all the Negroes' dormant desires and their need for recognition by simply leading them to believe in the impossible? Thus, the New York communists branded Booker T. Washington's teachings as outdated and "capitalist," and sent a horde of cunning agitators to the South to win over black people—who, as a result of their oppression, are today largely at the mercy of the greatest hardship—to communism using the most reprehensible political methods.
The method is quite simple: first, one reminds the black person of his "glorious past," and then compares it to his present existence.
That such an agitator need not be particularly skilled to achieve resounding success with his black audience becomes clear when one takes a closer look at the current situation of black people - after the Civil War, every freed slave was promised "40 acres of land and a donkey", and in many cases, this promise was kept; in any event, a large number of Negroes became landowners in the years that followed. But this state of affairs did not last long - by 1910, only a quarter of all Negroes still owned their own land, and by 1930, the number of Negroes who owned a farm had decreased by another 40,000; indeed, between 1920 and 1930, the loss of land previously owned by Negroes amounted to no less than 2,000,000 acres, and by 1930, 84 percent of all Black farmers had become tenant farmers, cultivating only land that belonged to others; when more than half a million agricultural foreclosures were carried out in the South in 1933, this hit black people particularly hard.
Unemployment among blacks is immense - in 1935, 3,500,000 Blacks were dependent on unemployment benefits, and those who were fortunate enough to find work received a wage that allowed them only the most meager existence: while today, a plantation worker receives an average daily wage of 35 cents (about 90 pfennigs), and although a white lumberjack in the North is paid a minimum wage of 42½ cents

per hour, the wage for the same work in the South, where the lumberjacks are almost all black, is barely half that amount.
The few black millionaires who exist have enriched themselves at the expense of their own race - one of them, Wat Terry, speculated in real estate and today demands the highest possible rent from the black tenants in his apartment buildings; Madame C. J. Walker, a Negro millionaire, enriched herself by promoting the ideal of "white beauty" among black girls and women and creating an entire industry out of it, supplying Negro women with facial and skin care products; the other rich Negroes have also acquired their fortunes in a similar manner.
On the other hand, the U.S. government spends very little on the education of black people, which in turn means they are the unwitting victims of any kind of agitation - while the government spends an average of $45.34 on the education of a white child, they spend only $5.45 on a black child; in the state of Alabama, as little as $1.50 is spent on a black child, while the cost of educating a white child amounts to $57.
More than 1 million black children do not attend school at all, and of the Black children who do attend school, more than a third do not progress beyond the first grade, and three-quarters do not progress beyond the fourth grade.
In numerous plantation areas, public schools are in operation for only two to at most three months throughout the entire year; with a total population of 12,000,000 Negroes, there are only 50,000 black schoolteachers, and only 6,781 Negro doctors, lawyers, and dentists combined.
Although the U.S. Constitution guarantees black people full, unrestricted equality as citizens, black people in the South are not allowed to serve on juries, are not allowed to walk on the sidewalk in many cities and states, must use the trailer car on the streetcar according to the laws of 15 states, may not be addressed as "Sir," must always use the back entrance of a house, may only stay in certain hotels, is excluded from bathhouses, sports fields, and clubs, and is designated as unwelcome by signs in countless public establishments.
By law, he has the right to vote freely, like any citizen, but around 4,000,000 black people have never cast a ballot; if three black people enter the polling place, two of them are immediately thrown out, and in many cases, if the third one who remained inside dares to cast his vote, he is already secretly marked down for the next "lynching" - the white person who "lynches" a black person is rarely, if ever, punished.
This oppression and marginalization, however, also has other alarming consequences - the death rate among blacks is alarmingly high, with diseases such as tuberculosis, ringworm, syphilis, and the consequences of malnutrition being particularly prevalent; in Milwaukee, for example, the percentage of deaths among blacks due to tuberculosis is eight times higher than among whites, and in the black neighborhood of Harlem in New York, it is three times higher than among the rest of the city's population; in Manhattan (a borough of New York), where blacks make up only 12 percent of the population, nearly a quarter of all infant deaths occur among the black segment of the population.

It is therefore no surprise that in the state of Alabama, for example, communism has already established an organization comprising no fewer than 10,000 sharecroppers; it is also entirely understandable that this artificially fostered intellectual backwardness and economic marginalization is driving black people straight into the arms of communism, for communism does not advocate solving problems through the ballot box or parliament, but through brute force.
Millions of communist leaflets, posters, and pamphlets are flooding the areas where Negroes live in large numbers today, and in the contiguous area stretching from Texas to Maryland, which encompasses twelve states, there is a majority of black residents in 397 counties - it is this contiguous area that communism

aims to turn into a “Soviet Negro America”; this goal is openly proclaimed in the leaflets and brochures, and among the 9.5 million Negroes inhabiting this area, an enthusiasm has flared up today that was previously unknown.
A new hope has seized them: communism has reawakened all their old dreams and their longing for recognition.

Let us take a look at one such pamphlet - what does communism preach in it, and what does it promise these “liberated slaves” of the South?
There is one pamphlet entitled *The Negroes in a Soviet America*, which was written by James W. Ford and James S. Allen: the Negro—it explains—has only two enemies in America, which is the race issue and capitalism; both would be eradicated in a communist revolution, and only the ensuing Soviet state would be capable of “restoring” to the Negro his rights and the social standing he deserves.
Soviet Russia is cited as an existing model:

“There sits the American Negro Robinson in the highest governing body, the Moscow Soviet, and in the governments of numerous provinces there are also Negroes who are equal in every respect.”

“Seventy-five years ago, the North went to war to break the power of the slaveholder in the South - that was the beginning of the revolution that we will complete today.
Let us imagine the outbreak of this revolution in the Mississippi Basin, where Negroes make up as much as 95 percent of the population in numerous provinces and, throughout the entire surrounding region from Texas to Maryland, account for 60 percent of the total population.
Here, the Negro would finally come into possession of his full rights; he would play the leading role here, both in the immediate distribution of land and in the new revolutionary government that would be established, and the same would occur on all other plantations in the regions—southeastern Virginia, North and South Carolina, central Georgia, Alabama, Mississippi, Louisiana, and even parts of Arkansas, Tennessee, and Texas: the land on which Black people have been enslaved and performed forced labor for generations would finally be set free.”

“The path of revolution is by no means new to the Negroes of the United States - many Negroes actively participated in the Revolutionary War of the American colonies against English rule, and the Civil War itself was a revolution in which the Negroes, who only the day before had been chained slaves, fought solely for land and freedom; the glorious decade following the Civil War, during which black people fought with guns in hand against the bloodhounds of reaction for their civil rights and the right to own land, stands today as a heroic, revolutionary, and living example for all black people, one that must fuel their yearning for freedom.
After the Civil War, the Negroes were betrayed and defeated, for they had no allies - today, however, they have a powerful, reliable ally standing by their side: the working class. Together with it, they can build a new world, for only in this way will it be possible for them to take their rightful place as an equal people alongside the other peoples of the world.”

“When the slaves in the South were freed after the Civil War, they burned down the auction houses and slave markets - they were razed to the ground. One can imagine with what joy the liberated people of

today's South will likewise burn down everything that symbolizes their present capitalist slavery: that bonfire will light the way to true freedom."

"We must organize and prepare ourselves, and train to one day 'take over' the entire apparatus - above all, we must build up and support the only revolutionary party of the working class: the Communist Party. This party, composed of courageous revolutionary fighters and militant workers, will lead the oppressed masses toward their great goals - Negroes, become members of the Communist Party of America."

One might almost think that the Negroes themselves were behind this touching presentation of their pitiful plight, yet in any case, it is clear that the authors are well acquainted with the Negro mentality.
A note at the very end of the pamphlet then reveals who publishes and distributes the document: The Workers' Library Publishing House, P.O. Box 146, New York City - it is Jews—Communist Jews—who, in their editorial offices, compose these pamphlets, which they distribute among the black population with diabolical delight at their devastating effect through 60 distribution points (so-called Workers' Libraries) scattered across the entire country.

As early as 1923, the Bolshevik leaders in Moscow conceived a plan to win over the Negroes as a valuable auxiliary force in the planned American revolution - in the newspaper *Chicago Tribune*, correspondent George Seldes reported from Moscow on May 27th, 1923:

"The Kremlin's goal in Moscow, as far as the American Negro question is concerned, is as follows: The Negroes of the southeastern states of the U.S. should forcibly seize the plantations of their white owners, while the Negroes in the major cities, especially in New York and Chicago, should unite under the red flag to establish a communist dictatorship."

Indeed, the Kremlin's goal has now already come within visible reach, and the Communists have achieved tremendous success in the South; the "leadership of the masses" by the small but brilliantly organized party can already be considered a complete success today.
In the *New York Times*, the well-known expert on the Negro question, Dr. Mark A. Dauber, stated on January 24th, 1938, that:

"...around 20,000 Negroes belong to the Communist Party, and another 2,000,000 black cotton pickers, who have been cast onto the scrap heap by newly invented machines, will yet become Communists."

3. The Farmers

The Southeast is undoubtedly the most dangerous hotbed of unrest in the American Union today, which is why it is understandable that communism is making a push here with unprecedented energy - in the Southeast, Bolshevism can certainly count on every promise—even the most fantastical—being believed without question, for a population facing economic ruin, having lost everything, even faith in a better future, and being completely broken in spirit and morale, is, as is well known, the most fertile ground for the spread of communism.
Nature, however, is not to blame for this boundless misery of the population, for the eleven states of the Southeast, with their 25,000,000 inhabitants, constitute in themselves a unique example of wealth in

mineral resources, soil quality, and a favorable climate: the often-made claim that everything grows in this part of America is justified by the great diversity of plant life, as from the tobacco plantations of Virginia to the sugar basin of Louisiana, truly everything imaginable grows in lush abundance.
Although the entire region is primarily engaged in agriculture, it possesses all the necessary conditions for the creation of a massive industrial sector: hydropower, timber, coal, iron, various important minerals, raw materials for the chemical industry, and building stone—all of this and more is available in abundance; furthermore, the transportation routes, canals, railroads, and good roads are also excellently developed and numerous, with an extensive coastal shipping network also being available.
Nevertheless, an official investigation into conditions in this region yielded devastating results - poor organization and a lack of even the most basic tools has resulted in indescribable waste.

The South today accounts for no less than 61 percent of the country's cultivated land, with more than 5.5 million tons of artificial fertilizer required annually to keep the land productive; the rest of America requires only 2.5 million tons per year.
Despite this, the Southeast has the lowest per capita income in the Union, the lowest yield per horsepower, the smallest number of breeding livestock, and the lowest production of milk and agricultural products - indeed, in all these areas, output is steadily declining.
Compared to the per capita consumption of the nation's population, this region lacks 121 million gallons of milk (nearly 500 million liters) and more than 1.85 million head of livestock; to make up for this shortfall, an area four times as large would need to be available for the additional livestock, and furthermore, this region suffers from a shortage of seventy million dozen eggs, a shortage that cannot be made up for by production from the rest of the country.
The Southeast suffers throughout from a lack of equipment and modern tools, which is reflected in crops left to rot, production failing to reach consumers, and livestock being undernourished; this picture is compounded by millions of farmhouses that are gradually falling into complete disrepair; the population suffers from poverty, malnutrition, and a lack of medical care, and every opportunity for advancement and development remains denied to the youth.
The well-known Howard W. Odum describes the Southeast as a region consisting of farms, yet one that must import its food - by its very nature, it ought to be the garden of the world, but in reality, it is a region of broken hearts and crushed backs; while the white population dreams of the tradition of a good life, in reality, they lack even the bare necessities for the most meager existence.
About 60 percent of farmers are sharecroppers who must surrender a third or even half of their annual harvest in order to be allowed to work the land, while another quarter goes toward necessities, which are advanced to them on credit before the harvest is brought in - in reality, the farmer is not a tenant at all, but merely a poor employee who is compensated with a small portion of his harvest.
Sometimes the price of cotton rises, and then, for a short time, a slight improvement in conditions is noticeable - but today the Southeast faces a veritable catastrophe: a significant portion of its cotton production has been lost to the Southwest, where the soil is more fertile, while that of the Southeast is becoming increasingly impoverished due to completely improper planting practices.
Added to this problem is the lack of world markets for cotton, with numerous European markets having been lost to foreign competition: without a restoration of foreign export markets, at least half the population of the cotton-growing regions is doomed to certain ruin, for they can never procure the necessities of life without exports.

Although this fact is no secret, it is incomprehensible that the population accepts the federal government's current tariff policy without obvious resistance, for it was this policy that brought about the current situation and ultimately forced former foreign customers to either become independent of American cotton through new types of fibers or to purchase their cotton elsewhere.
Let us take, as a very vivid example, Germany, which in 1929 was the second-largest buyer of American cotton - today, the German Reich purchases barely a fifth of that amount, and other foreign markets, such as the South American market, as well as synthetic fibers, have taken the place of American cotton.
Today, America is literally drowning in its cotton, even though, on the other hand, the prosperity of the population in the South depends entirely on the export of this product; more than one-third of the annual cotton harvest must be sold abroad if the population is to survive.
In the meantime, the situation on the cotton market has shifted completely - in other countries, such as Brazil, vast cotton plantations have sprung up within a few years, and today, the rest of the world needs to produce only another 3,000,000 bales of cotton to become completely independent of the American harvest, which once constituted almost a global monopoly.
If the American cotton harvest is now dependent solely on the domestic market, then at least 7 million planters and pickers face ruin - export is therefore a matter of survival for all of them.

All the extremely costly projects that the Jews in Washington devised to replace the vital export have failed miserably - billions were spent, but the farmers and planters were not helped; neither government loans, crop restrictions, nor price-fixing have been able to improve their situation in the slightest, or to replace exports, which are declining more and more from year to year.
In 1935, only 50 percent of the cotton crop could be sold abroad, and since then, the percentage has continued to fall rapidly; only 35 percent of the tobacco crop could be exported, and barely 40 percent of turpentine production went to other countries; meanwhile, from 1929 to 1935, Austria's exports of cotton and tobacco had also declined by more than 66 percent, and has continued to fall steadily ever since.
While Jewish economic experts repeatedly raise their reassuring voices to declare that the decline in exports is essentially insignificant—since the total exports of the United States amount to less than 10 percent of the country's total production—it has already been described what devastating consequences the current decline has already brought about - ultimately, it means that 10 percent of the population is left without a livelihood.
There are already around 13,000,000 unemployed Americans, and more than 15 percent of the population now lives on public assistance - therefore, even with the best will in the world, one cannot dismiss the catastrophic decline in exports as insignificant.
On the other hand, the population of the South and Southeast is growing at a surprising rate, which only exacerbates the general hardship - opportunities to earn a living are becoming increasingly limited, while the number of hungry people is constantly rising.
In California, for example, 305 children are born annually per 1,000 women of childbearing age; meanwhile in the Southeast of the Union, the figure is 694.

This general impoverishment is also expressed very starkly in other ways - as is well known, the settlement of America began with the free, independent farmer who lived and worked on his own land; it was left to the Jewish invention of the installment system to turn these free farmers into enslaved tenants.
By every conceivable means, shrewd salesmen from the big cities pounced on the farmers and literally

forced them to buy entirely superfluous machinery and luxury items, and when, as a result of sudden crises, they could no longer meet their obligations, their property was seized.
Today, America's cotton belt is populated by 8,700,000 people who must earn their livelihood on leased farms: in 1900, the proportion of tenant farmers in the South was 45 percent, in 1920, 55 percent, in 1930, 60 percent, and today the percentage ranges between 65 and 70 percent.
Although these 1,790,783 tenant families produce an annual harvest worth $1,000,000,000 for their landlords, they themselves live in the most abject conditions imaginable - is it any wonder, then, that communism can achieve such success?
This former "Garden of the World" has been turned by human hands into a desert of misery that is likely without equal on this earth, and there is no shortage today in America of serious voices of warning who declare that the South and Southeast of the United States, with their social decay, spiritual brokenness, and human tragedy, may one day become the stumbling block in the further development of the American nation—a rock over which the entire Union could stumble...
We do not know exactly what the percentage of tenant farmers in Russia was when that country was ripe for revolution, but without a doubt, it was no higher than it is today in the South and West of America, for a higher percentage would be hardly conceivable - that is probably why it is understandable that Moscow is now sending its most capable agitators, who have accomplished their work in Russia, to the United States of America.

4. The Jews

Official statistics from 1927 put the number of Orthodox Jews living in the United States who belonged to a Jewish congregation at 4,200,000; that would have been 3.27% of the population at that time - also according to official figures, 1,760,000 of these Orthodox Jews lived in New York City, making up 30% of the city's population.
However, it is well known that, particularly in America, only a fraction of the total Jewish population there professes their religion, and in any case, all the "Americanized" Jews who adopted new names and were baptized are no longer counted as Jews - therefore, one may add 30 to 50 percent of the total figure cited to the official number of Orthodox Jews, which undoubtedly brings one closer to the actual number of Jews living in the U.S.
On the other hand, to obtain an accurate picture of the distribution of immigrants from various nations, one must therefore deduct a very significant portion—those of Jewish faith—from the numbers of those originating from Germany, Poland, and Russia who are listed in immigration statistics as "Germans," "Poles," and "Russians"; this results in a situation where there are certainly more Jews living in the U.S. today than German-Americans (6.8 million) and probably just as many Jews as there are English and Irish people (7.5 million).
More than 90 percent of these Jews live in the major cities of the northeastern U.S - this concentration of Jews in this most important intellectual center of the Union, with New York City at its heart, has taken place since the beginning of the 20th century at a surprising pace: in 1877, for example, only 175,000 Orthodox Jews lived in the Northeast, but by 1927, however, the number had already reached 4 million; since then, this figure has risen dramatically.
Although the number of Jews in America is constantly increasing, it is interesting to note from immigration statistics that immigration from other races and nations is steadily declining - in 1913, 1 million people still immigrated to America, and by 1931, the number had dropped to just 100,000, and by

1933, it was less than 30,000; from European statistics, however, we know that the emigration of Jews from Central Europe has risen sharply since 1933, increasing many-fold.
It should be noted that Jews in America are multiplying rapidly, while the average American woman gives birth to only one or two children - thus, in the span of a generation—during which the American family, at best, maintains its numbers—the Jewish population increases four- to fivefold; indeed, in contrast to the constant growth of the Jewish population, American statisticians have calculated that, beginning in 1955, the American population as a whole will decline by 500,000 annually as a result of the increasing decline in births among long-established American families.

Yet the American people, for the most part, remain completely indifferent and uninterested in Judaism - to quote the Jew Dr. S. Margoshes, editor-in-chief of the New York newspaper *Jewish National Day*:

"There is a people in America that no one really knows—that is the Jewish people."

Judaism is free to pursue its goals undisturbed, for although the Jews have strictly adhered among themselves for millennia to all ethnic laws regarding the preservation of their racial purity, etc., and form a distinct foreign element precisely in America—and do everything to preserve and develop it as such—they outwardly always advocate the opposite: they are energetic opponents of any racial segregation, even that of the Negroes; they mock the laws of racial preservation, and they are the strongest advocates of the theory of the American "melting pot," which is supposed to one day produce a "completely new" American people from that mixture of peoples, races, and nationalities, after all Negroes, Chinese, Japanese, Indians, Malays, Armenians, and Jews have taken white American wives and their children have in turn intermarried.
Although one may recoil from such a hideous mixture, this goal is earnestly preached throughout the country, and in doing so, the Jew is fully aware of the ultimate result: his race will then be the only pure one left, after which it would be a trifle for him to dominate and enslave this indefinable mass.

"We Jews are destroyers and we will remain so forever."

This was declared by the Zionist leader Maurice Samuels in his book *You Gentiles*, published in the United States in 1924, thereby aptly characterizing the policy of American Jews - with that, Judaism's involvement in communism is likewise correctly identified.

The fact that a level-headed segment of the Jewish community is deeply concerned about the near-total participation of Jews in the communist movement in America is evident from various statements by well-known Jews - for example, B. A. M. Schapiro, the executive director of the Hebrew-Christian Publication Society in New York, recently stated in his pamphlet *America's Great Threat*:

"The Bolshevik Revolution took its first roots quite secretly in Leningrad and Moscow; only from there did it spread to the rest of Russia - in exactly the same way, it is beginning here in America.
The time has come for Jews to become aware of the great responsibility for this evil deed, for communism was planned and hatched in the camp of Israel."

If one adds to this the words of the Jewish author Ludwig Lewisohn, who stated in his 1926 book *Israel*:

"A Jew can never change his national character; no matter how much he disguises himself or what he writes, he is and remains a Jew."

Then the policies of various other countries toward Judaism also becomes understandable, with countries such as Germany and Italy treating Judaism as a closed unit without exception and legally incorporating it into the state.

It is therefore no longer surprising, after hearing these candid words from Jews themselves about their own race, to consider the role of international Jewish finance - for those who still wish to divide humanity into classes—the haves and the have-nots—it remains, however, a source of utter confusion that the Jews, on the one hand, wish to seize all property for themselves and, on the other hand, support communism—which is supposed to abolish private property—with their own funds.
The Englishman Dr. A. Homer, however, has likely hit the nail on the head in his article published in the November 4th, 1933, issue of the *Catholic Herald* when he wrote:

"The power of money, political Zionism, and communism are all, taken together, merely weapons in the hands of international Jewry; the shrewd Jewish financier would never be so foolish as to use his money to support Bolshevism if he were not certain that he was thereby promoting his own power and interests."

Yes, it is interesting at this point to consider, even if only briefly, the role of the Jewish bankers of Wall Street in the origins and execution of the Russian Revolution: a document originating from the American intelligence service and considered authentic—especially since it was published by a French newspaper, the *Documentation Catholique de Paris*, on March 6th, 1920—proves that the Jewish bankers of America played a decisive role in the emergence of Bolshevism; this document, which the Jews have repeatedly attempted to suppress, reveals that as early as February 1916, representatives of major American banks were observed in Moscow and St. Petersburg making contact with Russian revolutionaries.
The following individuals and banking houses were involved: Jacob Schiff, Guggenheim, Max Breitung, Kuhn, Loeb & Co., as well as Felix Warburg, Otto Kahn, Mortimer Schiff, and S. H. Hanauer (who belonged to Kuhn, Loeb & Co.).
In April 1917 the Jewish banker Jacob Schiff publicly confirmed this, as unbelievable as it may seem - the *New York Times* of March 24th, 1917, carried the following headline:

"How Jacob H. Schiff Financed Revolutionary Propaganda in the Tsarist Army"

This was followed by a report describing a large communist mass rally at Carnegie Hall in New York to celebrate the Bolshevik Revolution; the report then continued by quoting a message from the banker Schiff that he had sent to the congress:

"Please convey to those attending today's meeting on my behalf how deeply I regret that it is impossible for me to join the friends of Russian freedom in celebrating the reward for what we have hoped for and fought for over so many years."

The famous English journalist H. Wickham Steed, who was an eyewitness to the Russian Revolution, also writes in his book *Through Thirty Years* on page 302:

"The main instigators (of the Russian Revolution) were Jacob Schiff, Warburg, and other international bankers, who sought above all to support the Jewish Bolsheviks in order to create a field for Jewish exploitation in Russia."

The evidence that Judaism, when it comes to Jewish goals, knows no classes or social strata, but that the communist agitator goes hand in hand with the international banker, and that both strive only for Jewish world domination, is countless - Jewish capitalism, with all its unrestrained exploitation of the host nation, is nothing other than the triumph of Judaism over the Christian worldview, and the same applies to communism, as the French author de Heekelingen proves in an extremely convincing manner in his book "Israél. Son passé. Son avenir" (*Israel, Its Past and Its Future)*, published in 1937.

No country on earth can carelessly overlook the conquest of America by the Jews, for the U.S. has become too powerful a factor in the fabric of the global economy and civilization - however, it is a fatal mistake for Europeans to believe that North America consists only of Negroes, Jews, and—gangsters. The American people, in their vast majority, are undoubtedly among the most decent, amiable, generous, and understanding of all peoples, and perhaps precisely as a result of these noble qualities, they have today become the victims of Jewish propaganda, since they are not exposed to any other.
It should be the duty of those who suffer harm from the current state of affairs to strive with redoubled effort to change this state of affairs, rather than to resign themselves to it in silence, for if the Jew is finally the undisputed master of the American Union, then it will indeed be too late.
When this happens, then perhaps the hour of destiny will have struck for many other nations as well, for one must not delude oneself: the struggle for Jewish world domination is being waged today at the expense of the American people; the battle is in full swing, and the outcome is likely to be decided very soon, unless something unexpected occurs at the last moment.

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The once-elegant sailing ship "Peartree," on which the first Jew, Jacob Barsimson, set out on his journey to America, has given way to gigantic express steamers that make a dozen round trips from Europe to New York in the same amount of time it took Jacob Barsimson to complete his journey; soon, it will be mighty airplanes that require only a few hours for the journey, and all of them, with increasing speed, are transporting an immense number of Jakob Barsimsons across the ocean—ever new Jews whose goals and aspirations have remained exactly the same as those of the first Jew in the colony of New Amsterdam: the conquest of America and the establishment of the Jewish world dictatorship in New York!
Juda has discovered America in its full significance! Will the American people, before it is too late, recognize the significance of Jewish power ambitions—will America discover Juda?

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